

AN INTERNATIONAL BAPTIST MAGAZINE

RELIGION AND EVANGELISM MISSIONS

Volume 150

Number 9

NOVEMBER 1952

In This Issue

THE ESSENTIAL ONENESS OF CHRIST AND HIS CHURCH

By John E. Skoglund

THE PICTURE: The World Conference on Faith
and Order in Session at the University of Lund

A.B.C. Photo Copenhagen

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Jesse R. Wilson, Home Secretary, American Baptist Foreign Mission Society

BUILDING TO-MORROW'S WORLD—Annie E. Root, Treasurer, Woman's American Baptist Foreign Mission Society

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NOVEMBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally advertisements.

1. Where is life very simple?
2. Who is an avid stamp collector?
3. What will bring Moscow within easy reach of American bombers?
4. Who resigned in January, 1951?
5. Where are 29 mother churches and 430 branch churches?
6. Who is buried in the cemetery of Wrexham Parish Church?
7. Who is Director of the Phelps Stokes Foundation?
8. Who is pastor of the Alpha Baptist Church in Philadelphia?
9. What is a hustling, progressive city?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. Who is Mackensen Rongmity?
11. What person soon becomes lonely and desolate?
12. Where was the weather ideal?
13. Who passed through the United States in 1950?
14. When is the need of unity fully understood?
15. What is one of the heartbreaking problems of our time?
16. Who is Leon S. Gay?
17. What provides a Christian home for about 75 boys?
18. What colegio registers about 400 students?

Rules for 1952-1953

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1953 to receive credit.

MISSIONS

An International Baptist Magazine

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For subscription rates see opposite page

VOL. 150

NOVEMBER, 1952

No. 9

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Where The Road Divides

CARTOON NUMBER 193 BY CHARLES A. WELLS



THE suffering and the destruction that befall the common people during a great war always provoke mighty resolution that such things shall never happen again. For a short time after the end of armed conflict the political leaders are willing to subordinate selfish interests and nationalistic pride to the advancement of world cooperation and global brotherhood.

In such an afterglow following World War I the League of Nations was created. But selfishness, political jealousies, and narrow nationalism finally destroyed the League.

After World War II the United Nations was created out of similar post-war high resolve. Last month observed the 7th anniversary of its founding. Yet already trade barriers are being thrown up to block Christian sharing. Narrow nationalism is again repudiating pledges of global cooperation and international good will so gloriously made seven years ago. Today's efforts to undermine confidence in the United Nations are actually serving as an ally of communism.

On Armistice Day it is time to stop, look, and listen. For our world is back again where the road divides. Shall we again choose the wrong road that surely leads to World War III, or shall we this time follow the right road?—CHARLES A. WELLS.

MISSIONS

One Week in Bakersfield

After a week's conferences on Christ and World Need in Bakersfield, California, the following tribute was received from the Pastor of the First Baptist Church and the President of the Greater Bakersfield Council of Churches. "It is not easy to make an impact on this community as was made this past week by your conferences. We have been challenged, instructed, and inspired. The large attendance, the wide community outreach, and the stirring messages and the keen discussion will long bear fruit.—(Signed) B. C. Barrett, Pastor, Robb Wait, President.



He draws as he speaks

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WHO'S WHO

In This Issue

- HENRY D. BROWN is a missionary of the American Baptist Foreign (Continued on following page)

Instructions to Subscribers

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• IRENE A. JONES is Home Base Secretary of the Woman's American Baptist Foreign Mission Society.

• HELEN C. SCHMITZ is Secretary of Public Relations for the Woman's American Baptist Home Mission Society.

• JOHN E. SKOGLUND is Foreign Secretary of the American Baptist Foreign Mission Society.

• JOHN C. SLEMP is Associate Editor of MISSIONS MAGAZINE. During the past year he has made journalistic visits to Baptist mission fields regarding each of which he has furnished a feature article. The last in his series will be published in the December issue.

• STANLEY I. STUBER is Executive Director of the Christian International University in Japan.

LETTERS

From the Editor's Mail Bag

There was a big mistake in the September issue about the Taj Mahal which MISSIONS stated "was built as a memorial to the faithful wife of a Hindu Rajah." The builder of the Taj Mahal was Shah Jehan, a Moslem and not a Hindu. The inscriptions all over the building are from the Koran, the Mohammedan sacred scriptures. I am sorry to call your attention to this error, but it is so big that I could not let it pass.—
Mrs. W. L. Ferguson, Altadena, Cal.

I cannot refrain from expressing my enjoyment of Dr. John C. Slemp's September cover picture of the Taj Mahal. The light, balance, symmetry, proportion are all perfect. I have never seen a more satisfying picture of the Taj Mahal. Dr. Slemp deserves to be advanced to the position of Chief of the Photographic Staff with all the "emoluments and prerequisites appertaining thereunto." We have had MISSIONS and its predecessors

in our household for over 50 years and it keeps getting better all the time. I hope I can watch it for another 50 years.—Asa Z. Hall, Reseda, Cal.

I am sorry that after several years of appreciative reading of *MIS-SIONS* I must now convey a note of criticism. Although I am a sincere booster of the new Revised Version of the Bible, I think the heading of the editorial in September is bringing pain to many readers and unnecessary criticism to a fine magazine. So many read only headlines and do not go into the details of an article that would straighten out their thinking! A woman said to me only recently, "Did you see in *MIS-SIONS* that we are not going to have the King James Version any more?" I am reminded that people thought that the railroad and the auto truck would put the Erie Canal out of business. Today that canal carries more freight than it did in the heyday of its popularity. So with the King James Version. We will use and study our wonderful new Version and it will open up new vistas of understanding but we can be sure the great numbers will still cling to the King James Version.—Mrs. Paul McLaren, Fredonia, N. Y.

I wonder if the headline to your editorial, "Farewell to the King James Bible", and the headline to Dr. Francis M. Stifler's article, "Old Style No Good", both in your September issue, were not deliberately chosen to "shock" readers into an awareness of the new translation and the obsolete character of the King James version. Personally I think both headlines are bad psychology. If in some other way you could have persuaded people to buy the new Bible translation instead of the King James version, when they require a new Bible, you would have accomplished your purpose. . . . It will be a generation before the King James version becomes "old style no good." Your statement that "we bid farewell to the King James Bible," at this writing is hardly the truth. The new

A New Friend at Franklin College

ON August 1, 1952, James Geoffrey Moore, Ph.D. became Dean of Franklin College. His appointment is an important event for all the Franklin College Family on the campus,—students, faculty, and staff.



Dean James Geoffrey Moore, Ph.D.

For the first time in recent years the office of dean is filled by a man who is not otherwise burdened with a heavy load of teaching, and who can therefore give his entire attention to the two principal areas of responsibility assigned to his office, namely: (1) the instructional program and, (2) student personnel services. Dr. Moore has come to Franklin College well prepared to assume this two-fold responsibility. He has already won the hearts of all on the campus.

For those who are now students, and for those who will be considering entering Franklin College in January or September, 1953, the relating of these two areas of concern in one office is vitally important. Now, for the first time, one administrative officer may see "in one piece" the academic factors and the non-curricular factors of life at Franklin College, both of which are so inevitably and inextricably related. Students at Franklin College are regarded as *whole persons* for whom the *whole pattern* of college life should be an experience of educational and Christian growth.

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Bible version may be all you claim for it, but it is most unfortunate to promote sales by negative methods.—
James H. Buswell, Kalamazoo, Mich.

In publishing my article "From Sun Worship to Christian Faith," in September MISSIONS, pages 404-407, a serious error appears. It states, "Missionary E. C. Deyo in his preaching permitted compromise." Somehow the word "no" must have dropped out, for the sentence should have read, "Missionary E. C. Deyo in his preaching permitted NO compromise." — *Rev. Hervey F. Gilbert, Pomona, Cal.*

NOTE—It happens in the best regulated families. MISSIONS regrets the omission.—ED.

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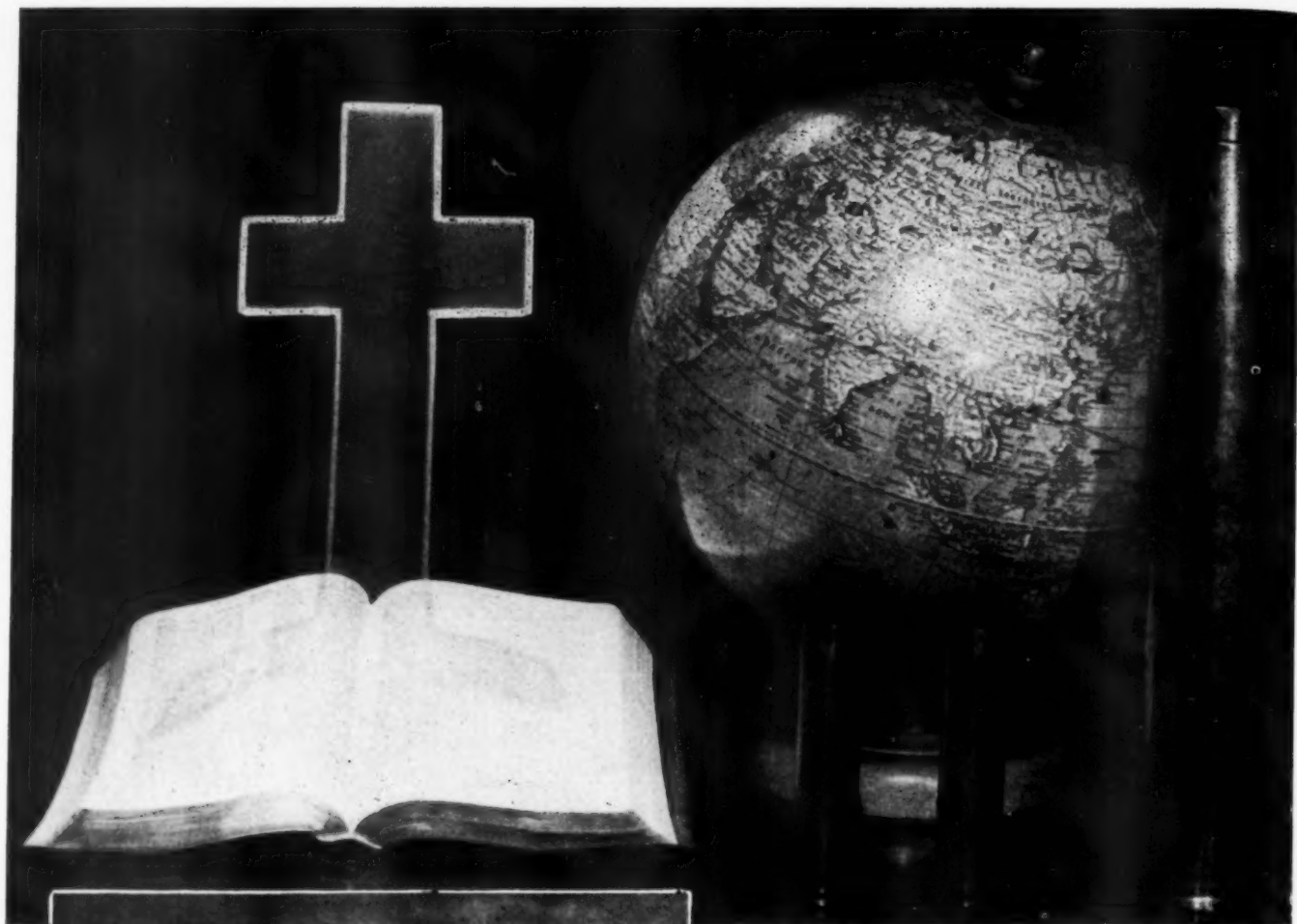
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* November 1952 marks the 75th Anniversary of the founding of the Woman's American Baptist Home Mission Society.



THE RIGHT AND THE WRONG WAY TO WORLD PEACE

ABOVE: a conception designed and photographed by Gordon Barnett, Baptist layman of Portland, Oregon, and reproduced here by his permission, suggesting that the way to peace is not by military force, typified by the artillery shells in front of the globe, but by wholehearted following of the Prince of Peace



ABOVE: A funeral service in a United Nations Military Cemetery in Korea. As suggested by the uniforms, the man about to be buried is an American. Photo by United Nations

RIGHT: The threat of militarism built up by fear propaganda, as conceived by Cartoonist Carey Orr in *The Chicago Tribune* and reproduced in MIS-
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MISSIONS

VOL. 150 NO. 8



OCTOBER 1952

They That Take the Sword

LAST summer the U. S. Army courtmartialled a General "for improper use of secret information." He had carelessly permitted his diary to be found by communist spies. In it he had written, "War! As soon as possible! . . . The time is ripe for a blow this year. . . . Anything, truth or falsehood, to poison the thoughts of the population. . . . We must start by hitting below the belt." Although some of the diary entries are now, however, claimed to be clever forgeries, what cannot be forgotten about this incident is that what he wrote in his diary was not publicly condemned nor officially repudiated. "What is needed here," said *The New Republic*, "is proof that the General's words and views do not in the smallest degree represent the policy of the U. S. Government."

Recently Mr. Herbert Hoover pictured American war preparations. "Four gigantic military programs . . . huge armies . . . naval forces . . . air forces . . . munitions and cash subsidies to other nations . . . eventual compulsory military service. This is the road to militarism and a threat to all freedom. This has brought ruin to freedom ever since Rome. It wrecked both Germany and Japan."

In a two-page, terrifying world map *The United States News* featured the expansion of American military might. In 69 places around the world American bases are established or military aid is furnished. Against whom is this vast expansion directed? En route to Europe the daily newspaper on the S.S. NIUEW AMSTERDAM gave a clue. Under the headline, NEW AIR BASE POINTED DIRECTLY AT RUSSIA, it re-

ported, "A new American air base at Thule, Greenland, will bring Moscow within easy reach of American bombers."

An editor of *The Saturday Evening Post* reports from Japan the hope for World War III as the means for regaining Japan's dominant position in Asia. Many Japanese regard the recent treaties as an alliance for war, not for peace. A monument is being erected in honor of General Tojo who was hanged by General MacArthur as Japan's Number I war planner. There is no monument to General MacArthur.

For the year ended June 30th Secretary of Defense Robert A. Lovett reports that American production of aircraft, tanks, weapons, ammunition, had recorded "significant and gratifying acceleration." It tops the highest rate in World War II.

All is in readiness. What is still needed is some accident, a reckless act by a junior officer, an assassination as in 1914, some frontier incident, to apply the spark to the powder keg. World War III will then be upon us with all its horror and fury.

This month again brings the two-minute pause on Armistice Day, meaningless holiday because of the broken pledge of 1918 that war shall not come again. Uneasy rest the Unknown Soldiers in their tombs in Washington, London, Paris, Berlin, Rome, Moscow. There is still a little time left for the Christian church everywhere to check this terrifying drift toward war, to arouse the world to its fearful danger, and once again to stress the warning of Christ, "All they that take the sword shall perish with the sword."

The World Today

Current Events of Missionary Interest



Mohammedans of Pakistan at prayer. They pray also in New York City

New York City Mohammedans Observe the Feast of the Sacrifice

THE 15,000 Mohammedans in New York City have no mosque. So on August 31st they arranged for a makeshift mosque in which to celebrate Ead Al Adha, the most sacred day in the Mohammedan calendar. It is the Feast of the Sacrifice which commemorates Abraham's attempt to sacrifice his son Isaac. When God intervened, he sacrificed a ram instead. The New York Mohammedans hired a loft, brought their prayer rugs, and conducted their traditional service which began at 9:00 A.M. with all kneeling and facing southeast toward the sacred city of Mecca. The women, dressed in long skirts, wearing long sleeves, their faces covered with long veils, were in a separate section on the floor. The men wore American suits. Each man also wore a distinctive hat to indicate his national origin, Egypt, Sudan, India, Pakistan, Indonesia, Arabia. Nine times the congregation chanted in Arabic the sacred Allahu Akbar, "God is Great," and listened to readings from the Koran. Twice each worshipper bent forward and touched his forehead to his prayer rug. After the final "Amen" the rugs were rolled up and the entire

congregation sat down to a festival ceremonial meal of rice and curried lamb. The leader reminded them that in Moslem lands the ceremony would include the actual sacrifice of a ram, as Abraham sacrificed the ram, but in New York this could be observed only in spirit.

Two observations are suggested by the Moslem ceremony in New York. The presence of these Moslems and their unrestricted freedom in holding such a service demonstrates again the complete religious liberty guaranteed in the United States. Such liberty ought to be emulated in other lands, notably where Roman Catholicism, Eastern Orthodoxy, other state churches, political systems, suppress or restrict religious minorities. The other observation is that the presence of Mohammedans in American cities offers a new type of home mission challenge to the Christian church.

First Copy of New Bible Presented to President Truman

IN a special ceremony at the White House on September 26, Dr. Luther A. Weigle, Chairman of the Bible Revision Committee presented the first copy of the new revised version of the Bible to President Harry S. Truman. This new version repre-

sents 15 years of work by 32 Protestant scholars and Bible students. It was authorized by 40 Protestant denominations. (See editorial, "Farewell to the King James Bible," *MISSIONS*, September, 1952, page 393). In honor of this historic event, which coincides with the 50th anniversary of the first printing of the Bible from movable type by Johann Gutenberg in 1452, the Postoffice Department issued a special three-cent postage stamp. In accepting the first copy of the new Bible edition, President Truman said, "If people understood the contents of this book from cover to cover, and if we could get a complete understanding of it behind the Iron Curtain, there would be but one thing in this world: peace for all mankind." Thousands of Protestant churches observed Sunday, September 28th as Bible Version Sunday, with special commemorative services. The Hymn Society of America issued a new hymn, "The Divine Gift," by Miss Sarah E. Taylor. On September 30th, actual date of issue of the new Bible, more than 3,000 special services were held in hundreds of American cities, towns, and villages.

The Religion of Buddha Holds Its Second World Congress

TUCKED away in an obscure corner on an inside page in *The New York Times* was a short 10-line news item that has immense significance for

Christian missions. It reported the opening on September 25th of the Second World Buddhist Congress in Tokyo. For the opening ceremony in the ancient Sukiki Hoganji Grand Temple, 14,000 Buddhists from the East and the West were formally received and welcomed by Prince Mikasa, brother of the Emperor of Japan. Periodically the Roman Catholic Church holds its International Eucharistic Congress. The Baptists of the world meet periodically in a Baptist World Congress (eight times during the past 47 years, London in 1905, Philadelphia in 1911, Stockholm in 1923, Toronto in 1928, Berlin in 1934, Atlanta in 1939, Copenhagen in 1947 and Cleveland in 1950, with the 9th Congress, and the 50th anniversary of the Baptist World Alliance, scheduled for London in 1955). Other denominations likewise hold international conventions. So the Buddhists in their second World Congress, are following the example of the Christian church and are attempting to promote the expansion of the Buddhist faith by means of world conferences. Buddhism claims the allegiance of millions of followers and competes with the global expansion of Christianity. It thus gives further evidence of its revival in various lands and offers another reason and a challenge for a more vigorous and better supported Christian missionary forward movement.

Remarkable Remarks

Heard or Reported Here and There

(In this issue with special reference to Armistice Day)

● THE AMERICAN PEOPLE lost the peace despite the valor and the sacrifice of their manhood on a hundred battlefields. Our bewildered statesmanship has brought them no return from these sacrifices and the tears of millions of mothers and wives.—*Herbert Hoover*.



● TODAY THE AMERICAN INITIATIVE imagination, and productive system are once more tied and shackled to war and the prospect of war. Our prosperity is a war prosperity. And the awful fact of war reaches into every American family.—*General Dwight D. Eisenhower*.



● The United States is now geared to an armament economy which was bred in an artificially induced psychosis of war hysteria and nurtured upon the incessant propaganda of fear.—*General Douglas MacArthur*.

● A THIRD WORLD WAR might, and probably would, result in the ultimate overthrow of the Soviet Russian regime, but only at the expense of establishing chaos or totalitarianism in the Western World.—*Sir Gladwyn Jebb*, Chief British Delegate to the United Nations.



● TODAY WE HAVE TO MAKE A FEARFUL CHOICE. It is either war or ourselves. In this modern era with the ingenuity of man's invention going at full blast, the two, war and ourselves, cannot exist. We must choose.—*Rev. Harold C. DeWindt*.

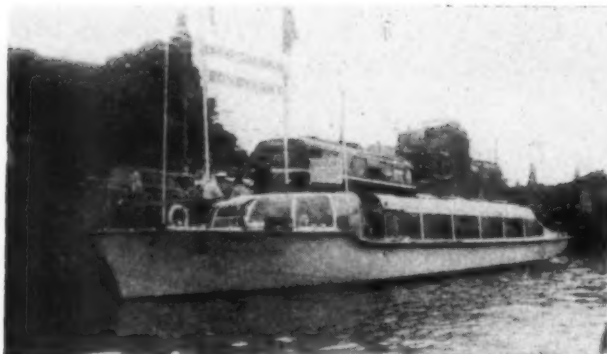


● THE UNITED STATES won World War II. And it is the last war we will ever win. If we have another World War, this nation will lose, and the enemy we fight will lose, because victory in atomic warfare is no longer possible.—*General H. H. Arnold*, former Chief of U. S. A. Air Force.

Summer Wanderings in Europe

Travel observations and brief impressions of postwar conditions based on visits to six European countries following last summer's Baptist conferences in Denmark

By WILLIAM B. LIPPHARD



Sightseeing motor launch travel on the picturesque canals of Amsterdam

IN connection with my attendance as a proxy for Dr. W. L. Jarvis of Australia, at the meeting of the Executive Committee of the Baptist World Alliance in Tølløse, Denmark (*See last month's issue, pages 470-474*) I made brief visits into six countries of Europe. A delightful voyage of seven days on the comfortable s. s. NIEUW AMSTERDAM brought Mrs. Lipphard and me from New York to Rotterdam. All the way the Atlantic Ocean, which can be violent and terrifying beyond all description, was almost as smooth as a glass floor. Disembarking at Rotterdam we were impressed by the amazing reconstruction of the vast area which the Germans had destroyed in a terror raid during the war. Amsterdam was as charming as in 1948 when the first assembly of The World Council of Churches was held here. (*See MISSIONS, October, 1948, pages 460-463, and November, 1948, pages 524-539*). The weather in Amsterdam was ideal. Luncheon at a sidewalk café and dinner at an outdoor restaurant in a park setting of colorful flowers, made eating an unusual gastronomic pleasure. A two-hour boat tour of Amsterdam's famous

canals which reach every part of the city, was a delightful sightseeing experience that can be duplicated nowhere else except in Venice.

FROM AMSTERDAM TO COPENHAGEN

A comfortable seven-hour railroad journey in a new, spotlessly clean German coach brought us to Hamburg. Crossing the frontier into Germany involved no delays or annoyance in customs examination or passport inspection. All was done promptly, courteously, efficiently. Although last summer we crossed six national frontiers, nowhere was our baggage opened for inspection. Every customs official accepted our word that we had nothing dutiable to declare.

From Hamburg we journeyed on to Copenhagen. The train was densely packed with humanity and an immense quantity of hand baggage. The incredible congestion made movement up and down the corridors to the wash rooms impossible. We were profoundly grateful for the nearly two-hour ferry ride which carried the entire train across the Danish channel to the large island on which Copenhagen is situated. These two hours

offered a chance to leave the train, walk the decks, and enjoy a sumptuous Danish smörgasbord luncheon.

At Copenhagen during the meetings of the European Baptist Federation, and at Töllöse at the meetings of the Baptist World Alliance Executive Committee, we had the good fortune to meet again General Manager Eberhard Schröder of the German Baptist Publication Society. He had a new German automobile, a Hitler *Volkswagon*. With him we traveled back to Hamburg over the shorter route across the Baltic Sea. On the car ferry to Grossenbrode we enjoyed another sumptuous Danish smörgasbord luncheon, and in the afternoon we stopped for coffee and German pastry at the German seaside resort of Travemünde with its numerous beachfront hotels and summer cottages.

ALONGSIDE THE IRON CURTAIN

For many miles we drove along the Iron Curtain border that divides Western Germany from Eastern Germany, that large tract of rich agricultural land which Prime Minister Churchill and former President Roosevelt, and with President Truman's approval at Potsdam, had handed over to Russia. By all indications Russia now intends to keep this permanently as another Russian satellite. Here is one of the colossal blunders of the war, an act of incredible stupidity that has perhaps no parallel in history. Along the entire border, stretching for more than 700 miles from the Baltic Sea to Czechoslovakia, a narrow strip of No Man's Land is now being

cleared of all trees, vegetation, buildings, and its inhabitants removed elsewhere, their properties confiscated. Thus the division of Germany into two parts, East and West, separated by this Iron Curtain No Man's Land, becomes permanent. No German with whom I talked, hotel manager, taxi driver, locomotive engineer, restaurant waiter, customs officer, train conductor, can see any solution to the problem of reuniting Germany without war between Russia and the United States. The world is destined to pay a frightful price for that stupendous blunder of German partition.

At Hamburg we greeted Mrs. Schröder, as charming and gracious as when we met her a year ago in Karlsruhe. She had come by train from Kassel to join her husband. It happened to be her birthday. So we celebrated it with a dinner in the Atlantic Hotel restaurant at a window overlooking the Elbe River. With the Schröders we toured as far as Braunschweig and Hildesheim. For eight hours we drove at leisurely speed through scores of picturesque German towns. Because of their relatively small size and the absence of factories, all had been spared bombing damage. The only visible evidence of the war's gigantic upheaval were the thousands of refugees who had been expelled from the territory handed over to Poland and Russia. The brutal treatment accorded them in 1945-1946 will forever remain a stain on the postwar record of America and England. Vividly do I recall the condemnation of that refugee expulsion in an off the record report of Mr. John Foster



LEFT: The famous Atlantic Hotel in Hamburg which escaped bombing damage; CENTER: New apartment house construction in Hamburg; RIGHT: Ruins of an apartment house in the bombed residential area of Hamburg

Dulles to the Federal Council of Churches in 1946, and the condemnation of Mrs. Anne O'Hare McCormick in *The New York Times*. For considerable stretches of the journey to Braunschweig we were again almost in sight of the Russian border No Man's Land.

THANKS FOR THE MARSHALL PLAN

On the outskirts of Braunschweig a large area had suffered terrific bombing damage. Here we saw an amazing new housing development that spread across many acres. Prominently displayed, where every passing motorist could not fail to see it was a huge sign, "*Hier hilft der Marshall Plan.*" This was Germany's grateful acknowledgement of American postwar aid and an expression of public appreciation.

Although the new housing is desperately needed, a cynical comment may be justified. Having first destroyed Germany, we now proceed to rebuild Germany. When all is rebuilt, another world war, if it is permitted to come, in which the chief antagonists will be the United States and Russia, will again transform all Germany into an immense battlefield. All this new construction will once again be destroyed. Then postwar reconstruction, if any people and materials are left after World War III, must be done all over again. Can this endless process be sanity, or is it madness?

After an excellent luncheon in a spotlessly clean little restaurant in Braunschweig we motored on to Hildesheim. The stopover here

was for me a sad and mournful experience. I had been in Hildesheim in 1935. To this day I remember my wanderings through the old city with its famous Knochenhauer Amtshaus built in 1529, (see photograph in *MISSIONS*, March, 1934, page 138), the fountain in front of it, the amazing old Kaiserhaus with the medallions of 44 emperors carved into its wall, the famous St. Michael's Church, built in the 11th century, and other ancient landmarks of one of Germany's most lovely old cities. All was destroyed in the American bombing that preceded the march of General Eisenhower's victorious army across Germany. A book, "*Lost Treasures of Europe*" (reviewed in *MISSIONS*, November, 1947, page 545) reproduces photographs of these and several hundred other buildings, churches, palaces, city halls, architectural masterpieces, priceless and irreplaceable treasures of Europe, the cultural heritage of the ages, on which the eyes of man will not look again. All went down before the blind and mad fury of modern war.

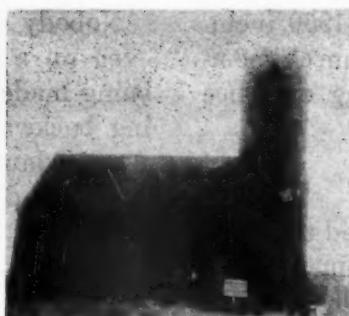
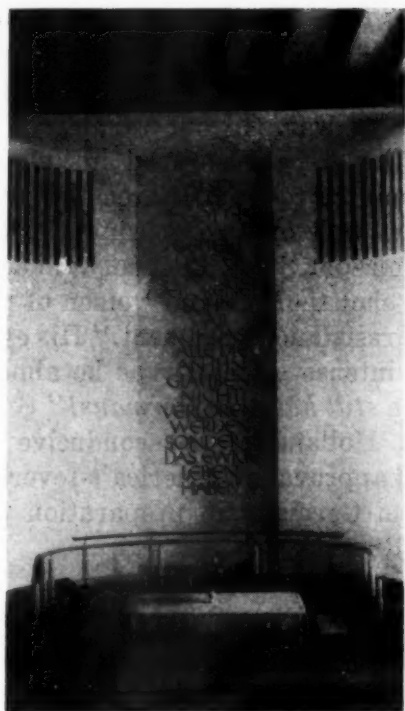
At Hildesheim, in front of the ruined Kaiserhof Hotel where I had slept in 1935, we said farewell to the Schröders, our genial and lovable automobile hosts. They motored on to Essen while a five-hour train journey from Hildesheim brought Mrs. Lippard and me again to Hamburg.

GERMAN BAPTIST POSTWAR RECOVERY

Of great encouragement to me while in Germany were the signs of German Baptist



LEFT: Main entrance to the new Oncken Memorial Baptist Church in Hamburg. RIGHT: The reconstructed main building of the German Baptist Theological Seminary in Hamburg which was bombed during the war



LEFT: The chancel in the new Oncken Memorial Baptist Church in Hamburg. The inscription is the familiar passage from John 3:16. ABOVE: A ruined church in Braunschweig. RIGHT: All that remains of the Kaiserhof Hotel in Hildesheim, now a beer cellar

postwar recovery. Of nearly 600 church buildings, 353 had been destroyed or severely damaged in air raids. Only 138 churches had escaped damage. More than 100 churches were in the "lost" provinces of East Prussia, Pomerania, and Silesia that have been handed over to Russia and Poland. Thousands of Baptists were killed, or forcibly evacuated from these "lost" provinces. As penniless beggars they fled into what is now Western Germany, accentuating its refugee problem and its acute need of housing as well as church ministry. With heroic self-sacrifice, and aided by American, British, Canadian, Swedish, Danish gifts, the German Baptists undertook the task of reconstruction. In Western Germany 38 churches have been rebuilt. In addition, 43 new buildings have been erected in places where there had heretofore been no Baptist church but where the presence of Baptist refugees had formed nuclei around which to organize new churches. About 25 churches have been rebuilt without foreign aid, although many of these now carry heavy loads of indebtedness. The post war era thus brought a great missionary opportunity. The German Baptists have accepted it as a challenge and are doing their best to meet it.

In Hamburg we attended Sunday worship service in the new Oncken Memorial Baptist Church, a well built edifice, equipped with many church school rooms, dining hall, social hall, kitchen, as well as a spacious worshipful sanctuary. It replaces the old church that was bombed during the devastating British air raid early in the war. Behind the church is a lovely garden. A large congregation filled the sanctuary. Pastor Heere preached a powerful sermon which was carried by amplifiers to the lower floor where late comers could listen. We also visited the new Deaconess Home. Situated in a picturesque estate near Hamburg, it had been purchased at a bargain price. Here 30 German Baptist deaconesses are being trained for their unique ministry in which nearly 300 are now engaged. It is a medical and nursing ministry as well as a spiritual ministry of pastoral counsel and help. Of course we included a visit to the Hamburg Baptist Theological Seminary. With the help of American and other foreign Baptists, as well as the sacrificial giving of German Baptists, this has been almost entirely rebuilt out of its war ruins.

These German Baptist material postwar achievements have been matched by spiritual

progress. During the years 1947-1950 inclusive, baptisms and additions to church membership totalled 25,104, convincing evidence of postwar spiritual recovery.

SIDE TRIPS OUT OF LONDON

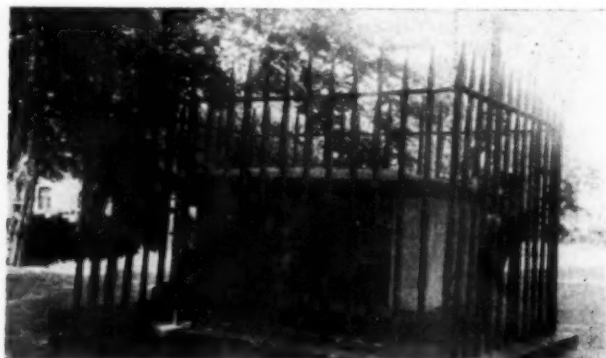
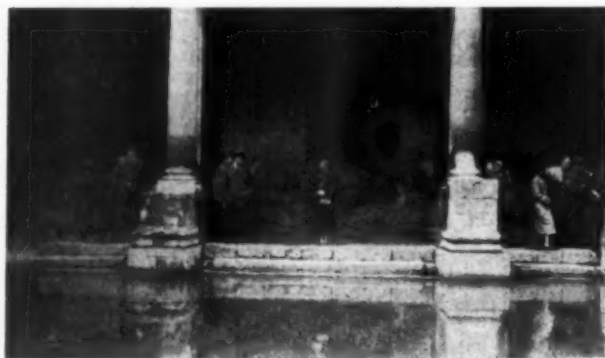
Our ten days in England included trips out of London to Lincoln with its famed cathedral, and its old Roman castle; to Coventry where the ruined cathedral stands as it has stood since the devastating German air raid of 1940 when the down town area, the airplane and the tank factories, and the cathedral were destroyed; and to Bath with its ancient Roman baths. Here we drank water from the hot springs which have been flowing for thousands of years. Entering the subterranean chamber, where the hot water gushes forth from the ancient rocks, was like entering a steaming Turkish bath. We also journeyed into Wales, our destination there being the old city of Wrexham and the tomb of Elihu Yale, founder of Yale University, who lies buried in the cemetery of the Wrexham Parish Church. Our stay in London included a delightful visit with President F. Towney Lord of the Baptist World Alliance, who was soon to depart on his presidential tour of South America. We had luncheon with Dr. and Mrs. W. O. Lewis whose many friends around the world rejoice in Dr. Lewis' complete recovery of health after last winter's serious illness. After five glorious, restful days in the mammoth S. S. QUEEN MARY, we arrived safely back in New York.

Nobody can visit six European countries, even on a brief summer itinerary, without being made aware of the scars and the abiding backwash of war. On our canal trip in Amsterdam the skipper stopped his motor launch and pointed to a small area that was backed by the wall of an imposing church. "The execution spot," he said grimly. "There the Germans shot the men and women of the underground resistance movement." His eyes blazed forth intense animosity as he almost shouted, "*We still hate the Germans!*" Such sentiment in Holland is not conducive to wholehearted approval of America's feverish urge to rearm Germany in preparation for war against Russia.

THE ABIDING BACKWASH OF WAR

Although in most places in Europe the rubble of war has been cleared away and the bombed areas have been converted into parking lots or covered with new construction, immense ruins still remind the passing tourist of the ravages of obliteration bombing. In Coventry, England, it has been decided, in my judgment unwisely, to keep the shattered cathedral permanently standing in its ruins and to erect the new cathedral on an adjacent site. Thus the ruins will forever remind the worshipper of the German air raid of 1940, keep alive the memory of war, and thereby delay reconciliation.

While in Hamburg I hired a car and had the driver take us through the bombed areas. Although much new housing has been con-



LEFT: Interior of the ancient Roman bath house in Bath, England. It looks as it did 2,000 years ago. RIGHT: The grave in Wrexham, Wales, of Elihu Yale, founder of Yale University at New Haven, Conn.

structed, vast former residential areas are like a desert, leveled flat with all rubble removed, grim and silent in their devastated solitude. During the terrible air raids on Hamburg the downtown business sections, including the hotel where we stopped, were spared while the outlying residential areas were ruthlessly bombed. The intense heat generated by the incendiary bombs melted the asphalt in the streets. Thousands of men, women, and children rushing from their burning homes, were caught in the molten asphalt like flies on sticky fly paper and were roasted alive. What was the reason for this fiendish carnage? My taxi driver explained that the British, knowing that Hamburg was to be the port of their occupied zone of Germany, spared the downtown and harbor sections and the great bridges across the river because they would be needed by the British after the war. They bombed the residential areas, continued my taxi driver, because the destruction of Germany's labor population would thereby weaken the German war effort. So the British, probably with American approval, resorted to the same kind of fiendish obliteration bombing for which Hitler had been so vigorously condemned.

Driving through the ruined areas of Hamburg, enabled me to understand the comment of a British air raid officer who was reported to have said, "We drop liquid fire on those German cities and roast the populations alive." Let us not overly condemn the British. We Americans did likewise on the cities of Japan, especially Hiroshima and Nagasaki, and the Germans did it on England, Poland and Russia.

MORE THAN 10,000,000 REFUGEES

The refugees in Germany constitute another abiding backwash of war. There are reported to be 10,000,000 refugees in Germany. They live in overcrowded villages, in refugee camps, cellar rooms, crude shacks, miserable huts, and 1,000 are said to escape from the Russian zone every 24 hours. The new "No Man's Land" now being established (see page 525) the entire length of the Iron

Curtain border will reduce that escape to a mere trickle of venturesome souls at night. In the Hamburg Baptist church I met a woman refugee from Königsberg, East Prussia. Her husband, a German army officer had been killed near Moscow during Hitler's fateful invasion of Russia. In Königsberg she lived with her 16-year-old son. When East Prussia was handed over to Russia by Mr. Roosevelt and Mr. Churchill as war booty, her home was confiscated, and all her property seized. With only a bag to carry personal belongings, she was dumped into a refugee train and sent to Hamburg. Her son was put into a youth concentration camp. He escaped. After perilous adventures he made his way on foot and eventually rejoined his mother in Hamburg. As displaced persons they were granted visas to come to the United States only to have their hopes shattered into dust last June by the new immigration bill which Congress lacked the courage to reject and enacted over President Truman's courageous veto. What comfort could I as an American give to this brave woman and her son? Both of them would make true and loyal American citizens if only given a chance. What would you have said to her?

In London's immense Waterloo Station I noticed a big commotion outside our railroad coach. Venturing forth I found myself in the midst of a huge milling throng of Jewish rabbis. It seemed that morning as if almost every rabbi in London had come to the Waterloo Station. Giving them his rabbinical blessing from a train window was an aged, sorrowful, white bearded, venerable rabbi who looked as if he had just stepped out of the Old Testament. He was a living human backwash of war, for he had survived the horrors of Belsen and the unbelievable cruelties of Dachau, two of Hitler's notorious concentration camps. His gaunt eyes with their look of fathomless sorrow, the absence of even a trace of a smile on his countenance, the profound deference shown him by the host of rabbis on the station platform, and the Jewish prayer service in his coach during the journey

from London to Southampton, all left an unforgettable impression. The survival of this aged rabbi proves the hardiness of the human organism and the unconquerableness of the human spirit.

In England one phase of the backwash of war will be observable for many years. It is the daily publication of IN MEMORIAM notices in *The London Times*. Each day, usually the birthday of some British war casualty, his parents, or wife, or other relative, publish at advertising rates a brief memorial tribute. Here are two, quite typical, which I clipped from *The Times* during our London visit.

In proud and ever-grateful remembrance of all the gallant crews of BOMBER COMMAND who so courageously gave their lives, carrying out their important mission of bombing Peenemunde nine years ago today. "They left all that was dear to them, enduring hardship, faced danger, and finally passed out of the sight of man. Let those who come after them see to it that their names be not forgotten." And specially remembering Flight Officer C. L. Barbetzatz. "They miss him most who loved him best."

In beloved memory of Lt. John Wallace who died on active service, also of his brothers, Major David Wallace, killed in action, Commander Gerald Wallace killed on active service, and Flight Officer Peter Wallace, killed in action November 4, 1944. (Note that all four brothers were killed.—ED.)

Day after day the millions of readers of London's great newspaper are thus reminded, as Dr. E. W. Hughes so vigorously emphasized in his address at the American Baptist Convention in Washington, D. C., in 1933, that, "war is the ghastly business of killing people." It has always killed men and women in the armed services. Now modern war indiscriminately, ruthlessly, mercilessly, kills millions of innocent civilians, men, women and children. It leaves behind an abiding backwash that many years of time cannot efface.

MUST WAR COME AGAIN?

Against this background of the backwash of war it was disheartening to note intimations of an approaching Third World War.

Bitter was the complaint of a young British soldier on 48 hours' leave to say farewell to his parents and his girl friend. She had come to the station at Bath to kiss him goodbye. "I'm only 18 years old", he said to me, "yet they conscripted me for two years. Now I'm to be shipped off, perhaps to fight some Chinese or Russian boy who doesn't want to fight me any more than I want to fight him." Europe is again filled with marching men. In practically all the towns we visited in England we saw American soldiers and air force personnel. The United States now has numerous military bases in England.

At Bremerhaven, Germany, was an Army Transport about to disembark several thousand American soldiers. The British Army is also in Germany. England is spending vast sums establishing a new *permanent* military headquarters just east of Cologne. That money could provide an abundance of meat for the British people. Even peaceful Denmark, whose experience under wartime German occupation was enough to deter the Danes from ever being involved in war again, is now heavily committed to active participation in the preparation for war against Russia. In August in a Paris newspaper I read about the naval maneuvers that were to be held in September in which the United States, England, France, Holland, Norway and Denmark participated. Can you imagine the Russian resentment when reading the following, which I quote, from that Paris newspaper, "From the Russian dominated Baltic Sea in the south to the Norwegian-Russian frontier in the Far North, hundreds of warships and planes and thousands of troops will be thrown into battle against imaginary aggressor forces striking out from behind the Iron Curtain." What would be the reaction of the American people if Russia were to stage similar maneuvers in the Caribbean Sea? In the ship's newspaper on the S. S. AMERICA, on which we sailed from Bremerhaven to Southampton, it was reported that "General Ridgway disclosed that the United States is considering arming its forces with atomic and other new weapons." I have al-

ready cited (see page 521) the ominous headline, NEW AIR BASE POINTED DIRECTLY AT RUSSIA, and the news story in the daily newspaper on the S. S. NIEUW AMSTERDAM. When the Russian people read such news, which undoubtedly is fully reported in Russia, they naturally believe their own government's propaganda that the United States is war mongering against Russia. To the American people all these developments are proclaimed to be only measures for defense.

CONSTRUCTIVE MEASURES TOWARD PEACE

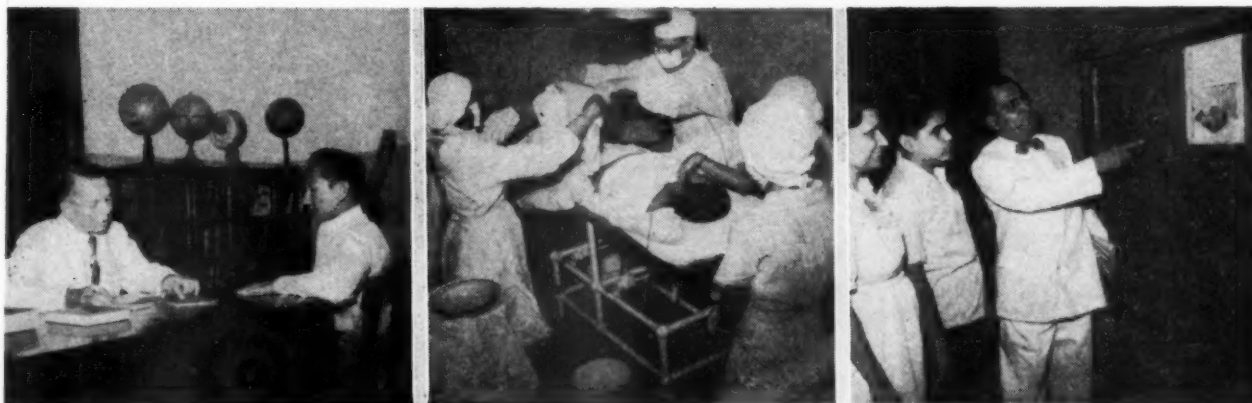
There are other and much more effective measures than military for checking the spread of Russian communism and for curbing the imperialistic expansion of Soviet

Russia. Such measures as high level conferences, negotiation, more vigorous support of the United Nations, support of the legitimate aspirations of peoples seeking freedom, vastly expanded aid to poverty-stricken and underdeveloped countries whose sorry economic conditions are the fertile soil in which communism flourishes, sincere promotion of human rights and social and economic justice for all people, and above all a global expansion of the world mission of the Christian church—these measures have never been sufficiently tried. It is for the American people to insist that their government embark on such constructive measures and call a halt to the feverish preparation for war. Otherwise only a madman can fail to foresee the inevitable and irretrievable disaster that lies ahead.

The Garden of Eden in Nicaragua

On a trip to a tiny mission in a remote banana plantation, the American visitor learned that missionary work calls for selfless, sacrificial service. In the homes of missionaries the visitor also learned that missionaries are real people

By HELEN C. SCHMITZ



LEFT: Principal Lloyd E. Wyse confers with a student; CENTER: Dr. John S. Pixley performs a major operation; RIGHT: Rev. Arturo Parajon proudly points to plan for new church edifice

THE TINY MISSION at El Eden, in the heart of a huge banana plantation in Nicaragua, had never had official visitors from the American Baptist Convention. But today was to be different.

Over in Managua they had gathered, and were preparing to advance upon the mission in full force!

The visitors, and as many of the mission staff as could get away, made the trip in the

Baptist Hospital ambulance, which was the only four-wheel-drive vehicle available. The rainy season had set in, and the journey quickly revealed why four-wheel drive was desirable! We started on schedule, but the ambulance died at our first stop. Missionary Lloyd E. Wyse, principal of our Baptist school in Managua, and handyman extraordinaire, worked on the failing machine.

ON THREE CYLINDERS TO EL EDEN

Two hours later we continued the journey with only three cylinders operating. Continuous traffic and the torrential rains had formed deep ruts in the unpaved road. We bounced along going as fast as our limited power and the homecoming oxcarts would allow. After about an hour's travel the road narrowed, and again and again we had to slow down while an oxcart or two pulled into the hillside to allow us to pass.

At twilight we came to a small plateau where stood the thatched-hut village of El Eden. Every inch of the earth had been care-

fully swept. The children were bathed and fully dressed. The women wore flowers in their hair. We knew they had waited a long time, for the flowers were wilted. The expectant group shyly came forward to greet us and to accompany us to the chapel which the villagers were building with their own money and labor.

While we inspected the building, Mary Butler gathered the children together for a Bible-story hour. The shadows deepened. Mosquitoes and other insects increased their attacks. The children sang on and on. Then benches were pushed back to make room for a table. Women in immaculate white aprons brought on the festive meal of chicken, rice, beans, and plantain. Don Juan, with whose coming the mission had begun to prosper, sat at the head of the table. Children crowded in the benches and watched in silence.

THE LAMPS ON THE WALLS

At the end of the meal, families began to arrive, bringing their lamps, which they hung

BELOW: Esther Fairbank, missionary teacher at Managua, chats with pupils at the pencil sharpener



ABOVE: Seminary students in lighter vein. Mary Butler is at right. Next to her, in back row, is Dr. Ruiz



LEFT: Nurse Dorothy Lincoln attends incubator baby; CENTER: Marcia Cudworth, head of girls' dormitory, gives a singing lesson; RIGHT: Lloyd E. Wyse visits the school's bookstore

on the walls of the chapel. The scene started a variety of similes going through my mind. "Ye are the light of the world." How clearly this truth was demonstrated! Plantation workers had established the village. Life in their midst was deplorable until the witness of one Christian became effective. Then the First Baptist Church of Managua sent a lay preacher to assist. Gradually others made their testimony, until now most of the villagers and many in the countryside have accepted Christ as Lord and Savior.

Don Juan, who makes the tortuous journey from Managua each week on a bicycle, opened the service. A shy young man, who swallowed hard each time a new hymn was announced, led the singing. The "organ" was a mandolin. The hymn tunes had developed surprising new twists in having been sung many times without the guide of notes. The rains came with thunder and lightning, but the people paid no heed. The glory of the Lord filled that holy place. The people listened with their eyes, their ears, their whole beings as Secretary Wilbur Larson of New York preached his heart out to them. Even after the benediction, the congregation continued to sing. Each visitor made the rounds of the congregation and shook hands, but still the people lingered, loathe to break the wonder of the fellowship. Remembering the wheezing ambulance, the

unfamiliar trail, and the rain-blackened night, we reluctantly pulled away. We had felt God's presence in El Eden.

In fact, I felt God's presence in a very special way from the moment I stepped onto Nicaragua's soil. The hot air rose with a terrific swiftness. I had expected that, but I had not expected a surpassingly beautiful countryside. Our missionaries were there with a hearty welcome. As we turned to get into cars I saw a line of flamboyant trees in crimson bloom. I shall never forget the scene.

THE FIRST BAPTIST CHURCH IN MANAGUA

The city of Managua is a hustling, progressive city. Streets are being paved. Many merchants have modernized their shops into as smart-looking stores as can be found anywhere. Stable government has made the people confident. Building projects are going up everywhere. There is much that still needs to be done, but, given time and a progressive government, the people of Nicaragua will come into a new and better day. That impression was strengthened as I saw more of the people in our churches and missions.

The largest of Nicaragua's 19 Baptist churches is the First Baptist Church of Managua. Rev. Arturo Parajon is the dynamic pastor of this church of some 800 members. This church, however, ministers to about

4,000 each Sunday, for it has 22 preaching stations. These stations are manned by lay preachers who are elected each year at the annual church business session. This sharing of leadership and support for 22 missions is, of course, a continual drain on reserves of the mother church, but even so, the church is building a new edifice of its own.

The church had had a building fund for many years, and as this fund grew slowly the waiting period seemed long, almost too long. Construction began, however, when enough money was in hand, and the membership is determined to raise in cash a minimum of 1,000 cordabas a week. At the time of this writing, this goal had been achieved on 42 consecutive Sundays. The big offering, taken in the Sunday morning service, is immediately reported, so that the people may know how much money they must find by evening. There have been times when the evening offering failed to make the 1,000-cordaba goal. Then a second offering was taken, and sometimes even a third.

The 19 Baptist churches in Nicaragua operate 65 missions, with only seven ordained pastors. Lay pastors perform valiant service, but as their work prospers, the need for a full-time man becomes more pressing. The people are poor. Inflation has hit Nicaragua as it has other lands. The cost of living is extremely high, because most manufactured goods have to be imported. Only four churches are self-supporting.

A mission is begun in a number of ways. The Nandayosi Mission, for example, was started upon the request of a man who had found Christ while he was ill in the Baptist Hospital. To date, this mission has started four other missions. Another mission grew out of the efforts of a girl from our Baptist school in Managua, who, when she could find no Sunday school in her home town, started one while she was on vacation. Sometimes missions are planted after careful study of area needs. The Pescadora Mission probably will always be a mission, for it is situated in the very heart of a depressed area. Extreme need is visible on every hand. Here the Ma-

nagua First Church supports a day school as well as a Sunday school and preaching services. The mission in Samaria is the most promising of the First Church projects. There 300 persons are attending services, and the prospects for an organized church are bright. After the journey to El Eden, my admiration goes out to the Don Juans who toil rain or shine week after week to win souls and build churches like the one at El Eden. When the work grows beyond the reach of a volunteer preacher, what then? Steadily shrinking mission funds from the American Baptist Convention complicate the answer.

IN NEED OF FUNDS AND LEADERS

While the lack of funds looms large, finding adequately trained leaders is still a larger problem. Here we look to our mission schools—primary, secondary, and seminary. Basic and specialized training is well given, but more than that is given in a dynamic Christian atmosphere. As I visited the various classes I heard the children and young people singing. They sang folk songs, patriotic songs, gospel choruses, and hymns of the church. Every child who matriculates is expected to attend chapel and Bible class. If he is in the boarding school he is also expected to attend Sunday school and church services both on Sunday and during the week. I wondered whether this kind of gentle coercion would have a negative effect upon the group. There was some whispering and monkey-business that had to be stopped, and one boy was “excused” until he could find a way of cooperating, but the behavior of the group was the normal behavior of healthy youngsters.

A large proportion of the teachers are graduates of our Baptist school in Managua. The Seminary leaders look forward to the time when all ministerial students will have had training in this school.

MISSIONARIES ARE REAL PEOPLE

In the midst of the whirl of multiple duties, our missionaries are not neglecting their own families. They live as other normal people live. The Wyse family is made up of David,

18; Arthur, 16; Philip, 14; Marion, 12; and Paul, 3. The Pixley children are George, 16; Robert, 14; and Elsie, 8. These children are as healthy and charming as I have ever seen. They are, of course, completely bi-lingual. They meet strangers with poise and take a normal place among the young people of their age group in school and church. The Wyse children are currently fascinated by volcanoes and wood-turning. George Pixley is the current ping-pong champion, while his brother Robert is an avid stamp collector.

Our missionary mothers somehow find time and energy to manage their households, provide good rearing for their children, and at the same time serve as full-time members of the mission staff. Mrs. Wyse heads the boarding department of the school, and Mrs. Pixley is general substitute. As a registered nurse, she is often called into service.

Our Baptist Hospital is no longer small. The three new wings which were added to the old hospital a few years ago provided much-needed space and greatly improved the property. The hospital rooms are attractive and comfortable. Built around a central patio, they are spaced widely enough to provide a maximum of air circulation. First- and second-class rooms are filled to capacity constantly, but the wards are not, since the poor are too poor to afford even the low cost of a bed. The clinics are crowded daily.

BUILDING A NEW HOSPITAL

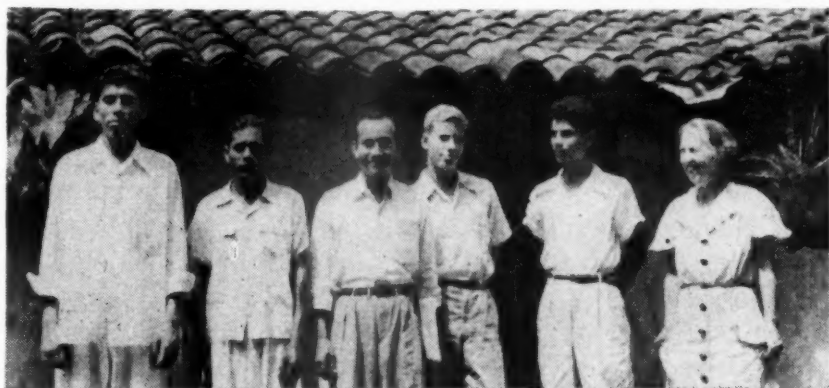
The new hospital, not to take the place of the old one but to provide additional space,

is slowly taking shape. The concrete and steel structures will have only two stories for the present. As needs increase, and as funds become available, perhaps two more floors will be added. Rooms designated for the Nurses' Training School will be among the first finished and put into use. This addition will materially relieve the congestion of the hospital generally. There have been times when a patient waited to have his operation until the last class of the school was over on Friday, and then had to leave Monday morning in order that classes might be held!

Dr. Pixley, well known in medical circles, is also known in government and business circles. With all that, however, he is every inch a missionary. He teaches a class of high-school boys and conducts the English-speaking church service of Managua when the general missionary is away.

Dorothy Lincoln, who heads the Nurses' Training School, goes about her complicated days with quiet charm. Her assistants supervise the floor nurses, but Miss Lincoln always knows what is going on. She visits patients and helps during operations. She, too, takes an active part in the life of the churches.

The Nicaragua Mission staff is made up of three men (a fourth with his wife, is soon to return from an extended sick leave which followed serious surgery), two wives, and four single women. Being persons of ability, these people have strong personalities. These missionaries have recognized in each other ability and power, and so together, in mind and spirit, they work "as unto the Lord."



Mrs. John S. Pixley poses with members of her Sunday school class of high-school boys

The Essential Oneness of Christ and His Church

*Report of the Third World Conference on Faith and Order,
held at Lund University, Lund, Sweden, August 15-29, 1952*

By JOHN E. SKOGLUND



The ecclesiastical procession into the Lutheran Cathedral at Lund, Sweden. The two men in academic robes are Dr. John E. Skoglund of the American Baptist Foreign Mission Society, and Dr. Robert J. McCracken of New York's Riverside Church

NOTE—The World Conference on Faith and Order, which Dr. John E. Skoglund reports, follows in succession that at Lausanne, Switzerland, in 1927 and that at Edinburgh in 1937. (See *MISSIONS*, November, 1937, pages 530-538.) At Lund the American Baptist Convention was represented by five delegates, Dr. Robert J. McCracken, President Herbert Gezork, Dr. Edward H. Pruden, Secretary Reuben E. Nelson, and Secretary John E. Skoglund. No Southern Baptists were officially at Lund. However, Dr. L. G. Cleverdon, of the First Baptist Church of Savannah, Ga., went to Lund on his own initiative as an observer, and without expense to the Southern Baptist Convention. That Convention was represented by four delegates at the Edinburgh Conference in 1937, one of whom, the late President John E. Sampey, made a notable contribution.—ED.

MORE than 300 delegates and consultants representing all the great confessional families of the world, and from lands on every continent, met for two weeks at Lund University, Lund, Sweden to worship and study together and frankly to probe their agreements and disagreements.

This was the third World Conference on Faith and Order. Earlier conferences had been held at Lausanne in 1927 and at Edinburgh in 1937. All three conferences have had as primary objective the proclamation of the essential oneness of the Church of Christ and the study of those questions of faith and order which separate the churches one from another.

The quiet medieval town of Lund with its university and cathedral provided an ideal setting. The distractions were few and the delegates gave their undivided attention to the intensive program. The Lutheran Cathedral, reputed to be the finest Romanesque building in Northern Europe, was the center of worship. It provided an impressive link with Christian history, for its foundations were laid nearly a thousand years ago. Within its crypt are memorials to both Catholic and Protestant Bishops. During the 12th century it was the center of Christianity for all of Scandinavian Europe. By the 15th century

Lund had not only the Cathedral but 22 other churches and seven monasteries. All this religious magnificence was swept away in the wars between Sweden and Denmark and during the Protestant Reformation when King Christian III of Denmark ordered most of the churches and monasteries to be destroyed. Lund was reduced to a rubble filled village of less than 600 persons. With the founding of the University in 1666 the city began gradually to rebuild. Today the life of the city centers around its two great institutions, the University and the Cathedral.

The daily worship services dramatically illustrated one of the major conference themes on *The Ways of Worship*. They varied from the quiet hour of the Society of Friends to the elaborate ritual of Eastern Orthodoxy as conducted by the Patriarch of Constantinople. Baptists were represented in this series by Dr. Robert J. McCracken, of New York's Riverside Church.

The two major public services of worship came on two Sundays. On the first the members of the Conference were invited to a communion service as guests of the Church of Sweden. This service gave witness to another major theme, *Intercommunion*. It was possibly the most ecumenical communion service in modern church history. The Church of Sweden invited all to come. Anglicans and other Episcopalians found it possible to par-

take, for the Church of England has established intercommunion with the Church of Sweden. Members of the conference were deeply impressed at the sight of an Anglican Bishop kneeling at a Lutheran altar beside the secretary of a Baptist Union.

The second public service of worship came on the second Sunday evening. Each delegate, robed in his ecclesiastical or academic regalia, marched in the procession from the University to the Cathedral. A huge crowd lined the pathway and stood in the square fronting the Cathedral. Inside the church was "standing room only." After the procession had entered, the organ became quiet. After a few moments of silence the King and the Queen of Sweden, followed by Archbishop and Mrs. Yngve T. Brillioth and Bishop and Mrs. Anders Nygren, came down the aisle and took their places near the altar steps. It was done so simply and quietly that many delegates did not realize that the King and Queen had entered. The wife of a delegate remarked afterwards, "I saw a man coming down the aisle dressed in a dark suit followed by a lady and then the archbishop. I thought the man was an usher showing the church dignitaries to their places, and behold, he was the King! I thought the King would have a fanfare of trumpets and be dressed in ermine with a crown." The simple dress and the quiet manner of the royal couple, *in contrast to the ec-*



A typical international group of conference delegates, A. O. Miller, U. S. A.; Martin Niemöller, Germany; John E. Skoglund, U. S. A.; George Richards, U. S. A.; D. G. Moses, India; Leonard Hodgson, England; George Florovsky, originally Russia, now U. S. A.; David Dunn, U. S. A.

clesiastical and academic finery, illustrates the democratic spirit of modern Sweden.

After a short cantata composed by the Cathedral organist the sermon was preached by Archbishop Brillioth. His text was *Ephesians 2: 13-29*. Against the background of Paul's figure of the growing temple the Archbishop made a strong plea for the primacy of the church in God's plan. In part he said,

It has pleased God to use in a wonderful way the external tools, the ordinances, the devotional forms, the organizations for His purpose—in spite of all human deficiencies with which they are tainted. The great edifice has not been raised—the one, complete temple, as a cathedral where every part is in harmony with the whole structure, and all witnesses to the unity of the Church, to the atonement that has been accomplished once for all. But still—there is no getting away from the Church. Without it there can be no Christian life. Even if the complete temple is not there, but yet the building has been continued, the organism, which we in spite of all dare to call the Body of Christ, has not ceased to live. In each of the parts something of the Spirit, of the mind of Christ has been revealed—something of the same miracle has been repeated. Perhaps even that there has been some divine economy, that there has been given to exhibit some particular aspect of the fullness of Christ—to the one intimate communion of Christian brethren—to the other the burning love of the Saviour—to the third the eager will to work in His service—to the fourth the great vision, the apprehension of the external verities. So there is still a

building up, a growing of the body of Christ, wonderful in our eyes.

The major work of the Conference was carried on by five sections. Three groups worked on various aspects of *The Doctrine of the Church*, the other two on *Ways of Worship and Intercommunion*. Study materials had been prepared by three commissions which had been at work since 1939. These documents went to all the delegates prior to the Conference. Many had also read one or more of the volumes of essays on the general themes which had been contributed to the commissions. A major portion of the Conference's time was given over to the work of the Commissions. The body of the Conference's report is the result of their work.

What was accomplished at Lund? It is impossible so soon to indicate how Lund will rank along with other historic church councils or even against its immediate predecessors Lausanne and Edinburgh. Certainly Lund achieved no miraculous formula for Christian unity. Rather Lund has been another step in that deeper understanding of the essential oneness of the Church of Christ. This step has been taken in the spirit of the Constitution of the Faith and Order Movement which states that the movement is a "Conference of Churches . . . in which *none is asked to be disloyal to or to compromise its convictions, but to seek to explain them to others while seeking to understand their*



LEFT: U Ba Hymin, Baptist delegate from Burma, registers at the conference. RIGHT: General Secretary Arnold T. Obrn, of the Baptist World Alliance, browsing in the conference book exhibit



Six delegates from the American Baptist Convention; Edward H. Pruden, Edwin A. Bell, Herbert Gezork, Robert J. McCracken, Reuben E. Nelson, John E. Skoglund

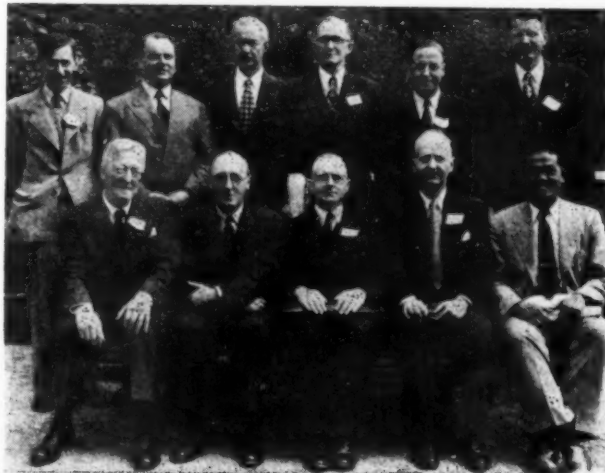
point of view. Irreconcilable differences are to be recorded as honestly as agreements." It is not the purpose of such conferences "to formulate schemes and tell the churches what they ought to do, but to clear away misunderstandings, discuss obstacles to reunion, and issue reports to the Churches for their consideration." What then was accomplished!

1. For the first time in ecumenical discussions the major problem, the Church, was tackled head-on. At Lausanne and Edinburgh it was impossible to deal directly with this fundamental subject. Too many immediately pressing problems surrounded the major theme. At Lund once again it was affirmed that "as we seek to draw closer to Christ we come closer to one another." But the Conference was not content to let the matter rest in again confessing unity in Christ, but rather to explore the nature of that unity. It was driven back to a study of the essential oneness of Christ and His Church as expressed in the biblical symbolism of the Body of Christ, Christ the Head of the Church, the Bride of Christ, Christ the Chief Cornerstone in the Living Temple. The Conference sought the meaning of the mystery of the God-given union of Christ and His Church as symbolized in these biblical figures. Behind these figures lies the Incarnation and beyond the Incarnation the inscrutable depths of the Divine Trinity. This means then that the church is not a human contrivance but rather God's gift for the salvation of the world. To make this understanding more real in the life of the church as a whole the Conference recom-

mended on the part of the churches an intensive biblical study of these themes.

2. For the first time in a Faith and Order Conference the bearing on the problem of the unity of the Church of social, cultural, political, racial and other so-called "non-theological factors" took a primary place in the discussions. As part of the preparation for the Conference a group had convened at Bossey, Switzerland in 1947. Its report on *Social and Cultural Factors in Church Divisions* was not assigned to any subsection of the Conference but became the basis for a full session of the Conference. The Final Report states,

The gospel is always received by men living within certain particular circumstances—cultural, social, political and economic. The importance of such influences upon our churches cannot be denied. They have always played a part in creating our divisions. They still play a part in maintaining these divisions. They inhibit our understanding of the message of salvation and seriously impede the fulfilment of our mission. . . . The churches must therefore examine those areas in which these influences are most productive of suspicion and even hostility among Christians. . . . If we are to deal courageously and adequately with these subtle forces, we must hear humbly and willingly what others say to us. God seeks to speak to each through the other and we may hear His voice only in the context of Christian brotherhood.



There were 26 Baptists as delegates at the Lund conference. The photograph shows 11 from the United States, Canada, England, and Burma. STANDING: Morris West, Emlyn Davies, Herbert Gezork, Edwin A. Bell, Robert J. McCracken, John E. Skoglund; SEATED: C. T. LeQuesne, E. A. Payne, Reuben E. Nelson, Edward H. Pruden, U. Ba Hymin

3. Eschatology took a significant place for the first time in modern ecumenical discussions. Dr. Edmund Schlink of Heidelberg University put this matter before the conference in a striking paper, *The Pilgrim People of God*. In dramatic language he said,

The Church is on her way between the first and second Advent of Christ. She is on her pilgrimage towards her Master who is coming again. She does not know what may yet happen to her on this pilgrimage through the world. Yet she is certain that at the end of it the Master is standing as the Victor over the world and all controversy. . . . Then after all struggle and strife there will be *one* flock and *One* Shepherd. . . . Let us therefore hurry forward on this way and not stand still. . . . Let us tear our eyes from the visible divisions which we have not yet overcome and let us look firmly to the One Lord towards Whom we are moving. In the view ahead, in the expectation of the Coming Judge of the world and the Redeemer, we shall recognize the temporary character and the lack of finality of many things which divide us now.

This unity of the church in the final consummation brought strongly to the Conference the paradoxical nature of its task. For Faith and Order through its deliberations seeks a unity for Christ's Church which it realizes can only come as He gives it in His full and final coming. In the face of this the Church is called perpetually to a putting off of the old and a putting on of the new. This is reflected in the final report which states,

The Church of Jesus Christ in history is at once the congregation of sinners and the new creation, for although it continues to live and work within the brokenness and estrangement of this world and to share in its divisions, the church belongs essentially to the new age and the new creation. As such the Church is summoned to perpetual renewal, to put off the old life, and by the renewal of its mind to be conformed to Christ, looking beyond its historical forms to the full unveiling of its new being in the coming of the Lord.

4. Previous Faith and Order meetings have been almost entirely made up of representatives of the older churches of the West and the Near East. But at Lund the younger churches came strongly to the fore. A consid-

erable group of able leaders made valuable contributions to the discussions. Late one afternoon the discussion had been long and somewhat heated between the representatives of the Catholic and Protestant traditions. When the Catholic minority was insisting on its point, one of the ablest representatives of the younger churches, Dr. D. T. Niles, Methodist of Ceylon, stepped forward and asked to speak. The chairman said, "The time for adjournment has long since come, I am afraid I cannot allow another speech." Mr. Niles said, "I want to speak but one sentence." The chairman gave his permission for one sentence. Mr. Niles not only brought the conference back to its good humor but also spoke a word that brought cheer to all congregationally minded hearts, for he said, "Will the minority for once listen to the majority?" As he went back to his place both minority and majority joined in cheering his simple tension breaking sentence. The representatives of the younger churches joined in preparing a special communication to the members of the Lund Conference. In this they bore witness to the pioneering movements in church unity which have taken place in Asia.

In commenting upon the unique role of the younger churches, the Conference said, "Members of the younger churches have contributed to the understanding of our common task a distinctive emphasis which has greatly enriched our discussions. Under the constraint of the missionary imperative, they have discovered the need of unity is fully understood only when related to the great task of evangelism." This was remarkably illustrated when three representatives of the younger churches, Rev. D. T. Niles of Ceylon, Dr. Rajah Manikam of India and Rev. Farid Audeh of Lebanon presented vigorous calls unitedly to evangelize the as yet unreached areas of the non-Christian world.

6. Among the less tangible and yet no less real results of any gathering of Christians of various creeds is the fellowship. This was deeply real at Lund. Again and again delegates remarked on the real miracle which held the group together in spite of deep divi-

sions in thought and practice. It is spiritually enriching to discover that Christ can express Himself through so many forms of piety as were in evidence in Lund. But of even greater interest than the forms are the people who express them. To sense the quiet mysticism of Anglican monasticism as reflected in a Father Hebert or a Mother Margaret, to share in the spiritual conflict which goes on behind the Iron Curtain through contact with a Professor Hrodmadka of Czechoslovakia or a Bishop Peter of Hungary, to catch the passion for winning souls in Asia of a D. T. Niles, to discover the profound learning of an Eastern Orthodox Father Florovsky, to meet and know great theologians like Anders Nygren and Gustaf Aulén, these are values which cannot be measured and yet which create confidence and probably do more to draw the men and women of Christ together than the formal resolutions passed by regularly constituted commissions and conferences. Christian friendships and appreciations were

born at Lund which will continue to act as quiet leaven within the Church.

The group at Lund was a younger group than at any previous ecumenical gathering. One headline put it, "Not a Conference of Old Men!" The average age of the delegates at Lund was 51; at Lausanne in 1927 it was 65 and at Amsterdam in 1948 it was 56+. At Lund over one half of the delegates were 50 years or younger. This means that the interest created by such a meeting at Lund is likely to continue to many years to come.

7. The Conference moved forward to insure the continuance of the study of Faith and Order by seeking to bind the movement more closely into the structure of the World Council of Churches. So the Constitution was revised at Lund to bring it into conformity with the Constitution of the World Council. A continuation committee of 85 members was appointed. It is hoped that this smaller committee will be more active and that the study program will continue with vigor under the auspices of the new relationship.



Hiroshima as the city looks today. The photograph shows the exact spot under the atomic bomb explosion on August 6, 1945

A Visit to Hiroshima

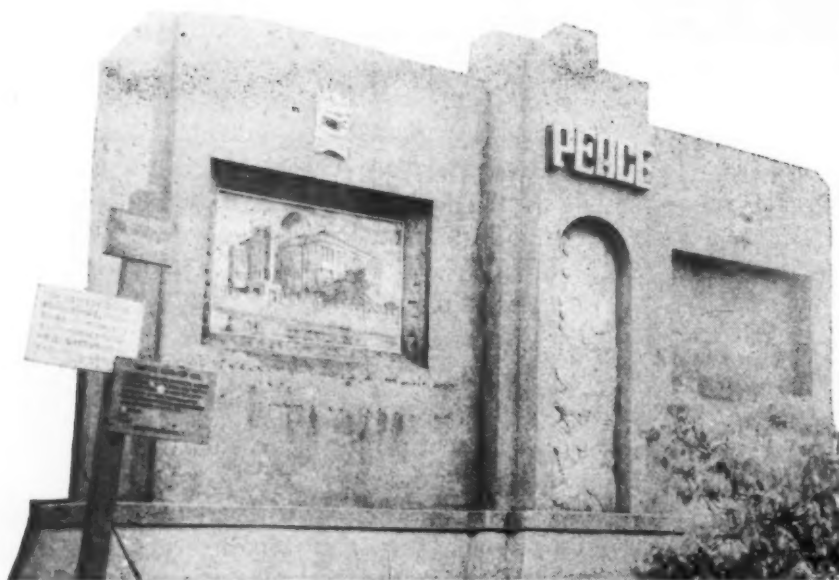
Reflections on a visit to the city in Japan that was destroyed by America's first atomic bomb, where its peace monument must forever remind all who view it of the futility of war

IN connection with my visit to Japan to attend the dedication of the new International Christianity University, I made a brief visit to Hiroshima, one of the two Japanese cities that were destroyed by the first and second

By STANLEY I. STUBER

American atomic bombs in August, 1945. To my amazement I discovered that I was one of very few people who now take the time

and trouble to visit this now historic city. At the shrines and beauty spots throughout Japan there were usually hundreds of visitors to be seen. At Hiroshima there were hardly any at all. To the Japanese people Hiroshima is



The Peace Memorial at Hiroshima. Appropriate ceremonies are held here every year on August 6th, the atomic bomb explosion anniversary

only another of the many cities that were destroyed by American bombs. Most Americans who come to Japan are too occupied with business matters and other interests to make a trip to Hiroshima. Probably most of them, whether in Japan or back home, would like to forget Hiroshima and what was done there by the American atomic bomb. The city is now partly re-built, but mostly with cheaply constructed buildings.

In the center of the city I found the ruins of the Industrial Exhibition Hall, once a large, beautiful building, the show-place of the city. Today only a few of the steel girders remain. They survived the atomic explosion and are now left there as a peace monument. On a sign in front of the ruins is an inscription in Japanese, which translated into English, reads, THE EXPLOSION OF THE FIRST ATOMIC BOMB OVER THIS BUILDING MARKED THE CONCLUSION OF THE SECOND WORLD WAR. AFTER ITS GREAT SACRIFICE HIROSHIMA IS NOW RISING TO ITS FEET



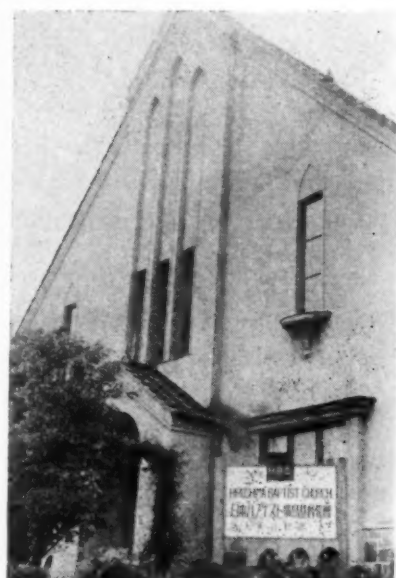
Ruins of the once beautiful Industrial Exhibition Building that was destroyed in the atomic bomb explosion

AGAIN FOR THE CAUSE OF WORLD PEACE. THIS BUILDING WHICH PRESERVES ITS DAMAGED CONDITION MOST CONSPICUOUSLY IS NOW AN OBJECT OF MANY REMINISCENCES TO THE PEOPLE.

Have we, Americans, like the people of Hiroshima, dedicated ourselves to the building of world

peace? The beautiful new Baptist church in Hiroshima, which is affiliated with the mission of the Southern Baptists, might suggest that we Americans, at least Baptists, are dedicated to the cause of world peace. Nevertheless it seems to me that even we Baptists sometimes get so occupied with the fighting of communism in general that we fail adequately to support such positive and creative work for peace as our missionary enterprises and such specific projects as the International Christian University in Japan. We need to become aware of the fact that in order to win to the cause of Christ and world peace both the Left and the Right, we must have an active, worthwhile, constructive program to offer as a substitute for both Left and Right.

Surely we can no longer afford to continue the negative policy of opposing and opposing, thereby leaving a vacuum with nothing positive and constructive to put in its place.



The new edifice of the First Baptist Church at Hiroshima. It was erected since the atomic bomb disaster. The church is affiliated with the Japan mission of the Southern Baptist Convention

The Alternative to Communism in Assam

Among the people in Assam who formerly practiced head-hunting, is to be found abundant evidence of a vital, practical Christianity, and this offers to Assam the only real alternative to communism

By JOHN C. SLEMP



LEFT: Mission Treasurer Marion Burnham, of Gauhati, with Tari Ann and Patty Less Beers, children of Rev. and Mrs. R. G. Beers; CENTER: Traditional welcome at Nisangram for the SlemPs; RIGHT: Choir at Baptist Church, Nisangram

CALCUTTA, perhaps the most overpopulated city in the world, was just beginning to rub its eyes and to stretch itself as our ancient airline bus careened and honked its way through the crowded streets toward Dum Dum Airport. Never had Mrs. Slemp and I seen anything like it before. The parks, the plazas, the sidewalks, the alleys, the roadsides were alive with homeless, heartless human beings. Thousands of them were still asleep on the hard concrete or on the ground. Other thousands were making a desperate effort to get the day started without any place to start. Hundreds of cows and calves, considered sacred in India, roamed the streets at will. Many of these animals were eating lush morsels dutifully provided for them, as hungry and breakfastless people looked on, or took no notice at all. This was the Orient. This was India. This—much of it, at least—was what the partition of

India, into India and Pakistan, with its consequent religious and social upheaval, had done for Calcutta.

We were on our way by plane to Gauhati, Assam, and thence by car 70 miles northward into the heart of the Garo Hills. Soon we would leave the teeming city far behind hoping that perhaps the tall trees, the flaming poinsettias, and the fresh, crisp air of the hills would help us to forget what we had seen. Or could we ever forget it? Or would we wish to forget even if we could? Then we remembered One who, more than 1900 years ago, looked down upon the Calcutta of his own land and day—and wept.

A MODEL CHRISTIAN VILLAGE

At the Gauhati airport to meet us were Mission Secretary and Mrs. A. F. Merrill, and their son, Bruce. Together we started the 70-mile drive over the macadam road to Nis-

anagram, a model Christian village in the Garo Hills. Along the way we stopped at a government rest house to eat a delicious picnic lunch that Mrs. Merrill had prepared for us. The only accompanying precaution was not to touch the part reserved for the evening meal. We did not need to touch it!

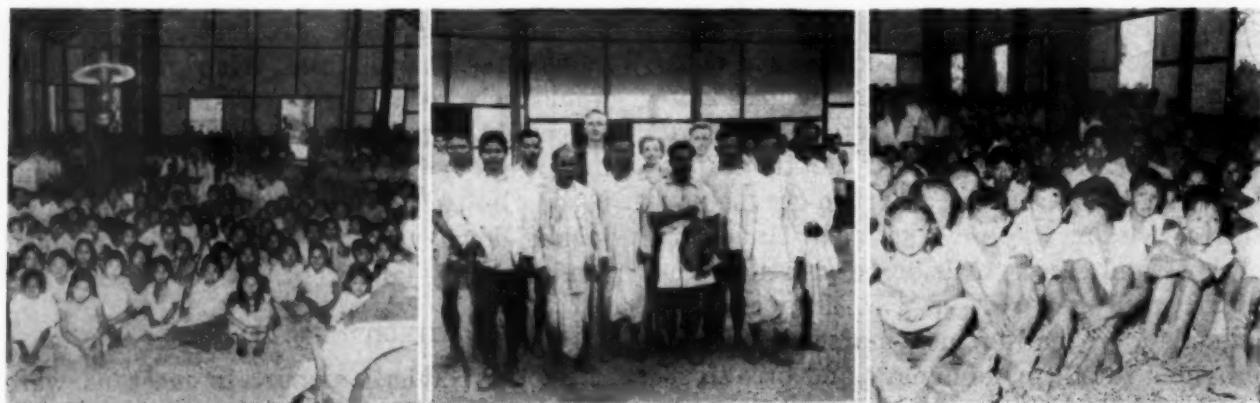
Two hours later in Nisanagram we received a royal welcome. Over the gateway to the village was a sign WELCOME, in massive block capitals. Bamboo markers, decorated with lovely poinsettias, marked our way to the house that was to be ours for the day. At every turn of the road were groups of happy, expectant people who followed us as we drove to our stopping place. This was on the grounds of the dispensary and clinic operated under the direction of Dr. E. S. Downs, of our mission hospital at Tura. Once out of the car, we were soon surrounded by hundreds of warm-hearted friends.

Life in Nisanagram is very simple. There is the church, with nearly 1000 members, which is the center of the people's lives. There is also a government-aided high school, which began as a mission school, with an enrolment of 320 students, mostly Baptist boys and girls. Then there is a community fish pond, which is used to provide funds for village needs. Except for the homes and the gardens, the rice fields, the banana trees, and the tall bamboos, there is little else in Nisanagram, unless one includes the people, who love their village with a deep devotion.

In the church that afternoon, fully 800 people gathered to greet us and to hear a message from the American visitor from overseas. It was a memorable experience, especially to see 100 little girls seated on the straw-strewn floor near the front on one side of the room, and 100 little boys on the other side. Behind them, and looking through the open windows from the outside, were the adults. The sanctuary was overflowing.

BRIGHT REFLECTIONS OF JESUS CHRIST

In excellent English, Mackensen Rongmity, a teacher in the high school, gave the official address of welcome. "Assam," he said, "is inhabited by diverse races and tribes that speak different languages and follow different customs and religions. Among these tribes are the Garos. Before the coming of the English and the American Baptist missionaries, the Garos were indulging in killings among themselves, carrying out murderous raids on the plains, and engaging in head-hunting so much that one British officer declared, 'The Garos are the most bloodthirsty and incorrigible of peoples. They deserve to be exterminated!' But God did not want the Garos to be exterminated. Rather, he sent the missionaries with the gospel of Christ. Now head-hunting among us is a thing of the past. Wherever the love of Christ has been made manifest, you will find Christian boys and girls singing and laughing joyously, cleanly bathed, and brightly dressed. Wherever Christian missions have been established,



LEFT: Little girls sit on straw-strewn floor of church at Nisanagram to hear and see the American visitors; CENTER: The Merrills pose with a group of pastors and evangelists of the Garo Hills; RIGHT: Little boys sit on this side of the church.



LEFT: Cotton College students, representing four different tribes, take time out for tea; CENTER: Missionary R. G. Beers confers with officers of Student Christian Movement; RIGHT: Ward Memorial Baptist Church, Gaubati

you will find the bright reflections of Jesus Christ in the physical, intellectual, and spiritual progress of the people."

The words of the speaker took on added significance as he declared that he himself was one of the many benefactors of the missionary movement. His grandfather, he said, had been a great head-hunter, and several times his own father had engaged in head-hunting. He and thousands of other descendants of head-hunting forefathers now owe a debt of gratitude to God for the mighty work of regeneration and transformation.

CHURCHES AND BRANCH CHURCHES

Then I knew why the Garos, the Nagas, and other people of the hills become good evangelists when they become Christians. They want others to have a share in what they have received. So it is that the church at Nisangram, called a "mother" church, oversees the work of 35 "branch" churches. This type of organization is the common pattern in Assam. In the Garo Hills alone there are 29 "mother" churches and 430 "branch" churches, with an aggregate membership of more than 24,000. Baptisms in 1951 totaled 1,665. Church and associational evangelists and other trained workers carry much of the responsibility of this outreach of the mother church.

It must not be assumed, however, that evangelism is easy in Assam, or that all who

are baptized live exemplary Christian lives from the beginning. Resistance to the gospel is often strong. Young Christians, generally illiterate in non-Christian communities, have much to learn. Edward Singha, a district evangelist, who has to care for 74 churches, told me that poverty and lack of trained workers were the greatest obstacles, and that home-visitation evangelism is the most effective method. On the plains, the resistance to the gospel is much stronger than it is in the hills, this same evangelist told me, and so there are fewer conversions. Plainsmen regard Christianity as a foreign religion, as the white man's religion, he said, and they resist it as they do eating beef or wearing Western clothing. "The British have gone," they say to the Assamese evangelists. "You Christians should have gone with them." This idea, however, is slowly diminishing, Mr. Singha added, but it still is strong.

THE VALUE OF A HANDFUL OF RICE

One other thing I learned at Nisangram. I learned what can be done with a handful of rice, added to many other handfuls and dedicated to the service of Christ. Morning and evening, as a Christian woman of Assam prepares a meal, she takes a handful of rice and puts it in a special container, which she carries to church at weekly intervals. To the Baptist women of America only a handful of



Palms on Mission compound at Gaubati

rice would seem to be a very little thing, but to the women of Assam it is a very big thing. Rice offerings in one district association netted \$1,700 in a single year! There is nothing little about that, not even in the U. S. A. And the men bring their rice offerings, too. At threshing time they bring them by gallons, pecks, and bushels to a central granary, where they are stored and later sold. The proceeds from the sales go into the church treasury.

LEADERSHIP FOR TOMORROW

Returning to Gauhati, we found evidences of substantial Christian work at our mission compound there: student and youth work under R. G. Beers, who is director of the Lewis Memorial Hostel for boys; the Sarah E. White Memorial Hostel for Women, under Miss Marion Burnham, Mission treasurer; the Girls' Middle English School, under Miss E. Ruth Paul; the American Baptist Mission Hospital, of which Dr. Alvin R. Mundhenk is superintendent, and where Miss Alice H. Townsend and Miss Mary Suderman are nurses. Miss Millie M. Marvin has retired from nursing, but is continuing missionary service. Gauhati also has a Baptist church, of which Minaram Basumatari is pastor.

The Lewis Memorial Hostel provides a Christian home for about 75 boys, who are

studying at Cotton College, a part of Gauhati University. They come from many tribal groups, and from many religious backgrounds. Although most of these boys are Christians according to the standards of their home communities, there is much concerning the application of Christian teachings to everyday living that they need to learn—how to live and work together, the principles of honesty and fair play, personal integrity, and so on. The hostel program provides for these basic needs. The students have a co-operative dining hall, and a credit society. They attend daily vespers and a worship service on Sunday. A similar program is provided for the 50 to 60 girls who live at the White Memorial Hostel.

Focal point of the student activities for the two hostels is the Student Christian Movement. Once a month this organization conducts the Sunday evening worship service, and once a month it meets for a business session and for discussion of matters of common interest. There is an effort now to extend the work of the Student Christian Movement throughout the province. Last year it sponsored a Christian work camp at Barapani, the first of its kind in Assam. The response was so enthusiastic that there was to be another this year, and the plan was to make the camp an annual affair.

Let us meet five of these students. Here is I. Kiremwati, an Ao Naga from Mokokechung in the Naga Hills. Next to him is Miss Chubasangla, also an Ao Naga, and next to her is H. Lalliana, from the South Lushai Hills, near the Burma border, who had to travel 10 days—on foot, by boat, and by train—when he came to school. Next is Daniel Kent, a Rengma Naga, and last is Arnold M. Syiemlieh, a Khasi. These students are preparing themselves for Christian service among their own people. During the vacation period some of them will join in an evangelistic campaign with students from other colleges, asking only a subsistence support from the churches. They are the leaders, not only of tomorrow, but also of today. (*See photo on page 545.*)



Palms against the sky at Gauhati

So the work of evangelism goes on, making progress here, going slowly there, making almost no headway yonder. There are many barriers, many hindrances, many opposing forces. One of these is the multiplicity of tribes: Ao Nagas, Angamis, Rengmas, Lhotas, Sangtams, Bhoms, Konyaks, and others. These peoples live very much to themselves and have little to do with one another. Among some of them, notably the Bhoms and the Lower Konyaks, head-hunting still persists in spite of efforts to exterminate it. Reaching these people with the gospel is not easy.

IN SPITE OF BARRIERS AND HINDRANCES

Another obstacle is that of communication in a land where there are so many different languages, where most of the people are illiterate, and where, in remote sections, wild beasts roam the forests. And still another obstacle is the lack of missionary personnel and trained Assamese workers for a task of such vast proportions. Missionary E. E. Brock and others have done some courageous pioneering, but they have hardly scratched the surface of the work that needs to be done.

Still other problems and possibilities are one with those common to all of India. What is to be done about hunger? How much longer will the rich be able to lord it over the poor?

Which side will India take in the struggle between East and West, between communism and democracy, even while Prime Minister Nehru insists on complete neutrality? Is the white man winning or losing the cold war in India?

These are \$64 questions, not only in India, but in all of Asia. Answers to them are a dime a dozen.

THE ALTERNATIVE TO COMMUNISM

A government official in Gauhati told me that communism was making but little headway in "conservative" Assam. A newspaper editor in the same city said that the future of communism in India will depend on what the Congress Party can do, or will do, for the people *now*. He spoke of the great chasm that yawns between the "haves" and the "have-nots," and wished that something could be done about it. Nehru's five-year industrialization plan, he declared, is a good beginning, but it will take many years to industrialize India. The upshot of all this, it seemed to me, is this: Will India wait? And how long?

These questions and their answers are directly related to our Baptist work in Assam. They make that work more important, more urgent, than it has ever been. For in the Christian gospel and in Christ, who came that men might have life and have it more abundantly, is the alternative to communism and the answer to every human need.



Sunset across the Brahmaputra River at Gauhati

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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The General and the Governor And an Ambassador to the Pope

EACH candidate for election as President of the United States received a letter from President George Walker Buckner, Jr., of THE ASSOCIATED CHURCH PRESS, of which MISSIONS is a member publication, inquiring as to his position on the appointment of an American Ambassador to the Pope.

General Dwight D. Eisenhower sent the following reply, signed by Abbott Washburn, his personal assistant,

General Eisenhower has never advocated the appointment of an Ambassador to the Vatican. Before affirming or recommending a change in existing policies in this matter, he would want the benefit of the opinion of the people as expressed through their representatives in Congress.

Governor Adlai E. Stevenson sent the following reply, signed by Daniel Walker, his administrative assistant,

Governor Stevenson has recently stated that he does not favor appointment of an Ambassador to the Vatican. I am enclosing a partial transcript of the press conference at which this statement was made.

Accompanying that letter from Mr. Walker was the following statement,

I think the feeling in this country is that the appointment of an Ambassador to the Vatican constitutes an official recognition of a religion—of a denomination—and that is highly incompatible with our theory of the separation of the church and the state. That is not to say we must not take full advantage of the sources of information that are available at the Vatican as at any other diplomatic post. I have not been able to see that there is any great disadvantage in the system that existed previously, of a special representative of the President at the Vatican.

From these quotations three conclusions are warranted. (1) Governor Stevenson, if elected, will not approve a full ranking Ambassador to the Vatican with the approval of the Senate; *but he may appoint a personal representative* and thus continue the policy of President Roosevelt and President Truman in the appointment of Mr. Myron C. Taylor. (2) General Eisenhower admits that he has never advocated an American Embassy at the Vatican. He does not say whether he approves or disapproves such embassy. If he is elected President and if he should then decide to appoint an Ambassador he would want, *which is quite different from a definite pledge*, to seek the opinion of the people as expressed through their representatives in Congress. General Eisenhower's statement, like that of Governor Dewey when he sought election four years ago (*See editorial, "Candidates for President and an Ambassador to the Pope," in MISSIONS, November, 1948, page 544*), is non-committal, evasive, and safe. He recognizes no basic American principle but leaves himself open either to appoint or not to appoint. Governor Stevenson's statement apparently seeks to appease Protestants in pledging no full ranking Ambassador and to placate the Roman Catholic Hierarchy by hinting at the possibility of another personal representative as successor to Mr. Myron C. Taylor who resigned in January, 1951. To the credit of the Governor it must be said that he senses the historic American principle of the separation of church and state and the unfairness of official governmental recognition of

one church. (3) Regardless of whom the American people elect this month as their next President, an American Embassy at the Vatican, whether on a fully accredited basis with Senate approval, or on a personal basis as a special representative of the President, is still a live issue. It has not yet been permanently settled. The separation of church and state and complete religious liberty can be maintained in the United States only if the American people everlastingly remember that eternal vigilance is the price of freedom.

How Much Are You Responsible For This Shameful Negligence?

A MOST shameful aspect of American life is the failure of the American people to vote. On Election Day (*November 4th*) about 100,000,000 men and women over 21 years of age will be eligible to vote for a new President of the United States. How many will do so? *Barely more than 50%! In 1948 in the contest between President Truman and Governor Dewey about 49% of the voters remained home. Compare that with 96% who voted in Australia last year, 83% in Great Britain, 80% in Sweden, 75% in Germany, 74% in Canada, and 72% in the new state of Israel.*

Is it not shameful? Such colossal American negligence must fill the people in communist and fascist dominated lands with intense dismay and profound disgust as they look upon their own franchise opportunity which usually means merely a compulsory vote to approve what has already been decided by their political masters.

What adds to this shameful spectacle is the almost complete public indifference to the political party platforms which were adopted by both conventions in Chicago last July. With reference to the plank on civil rights, Dr. Channing H. Tobias, Director of the Phelps-Stokes Foundation and former American delegate to the United Nations, charged that both parties had ignored the impact of race discrimination on American leadership abroad. He claimed that both civil rights planks amounted only to "eloquently stated general principles, carefully planned omis-

sions, skillfully devised evasions, all woven together with such ambiguity as to mean all things to all men." It would be hard to phrase a general condemnation more accurately or in more choice diplomatic language.

At Chicago last May the American Baptist Convention recognized this shameful failure to vote. In a strong resolution the Convention called upon Baptist church members to: (1) study the election issues; (2) examine the party platforms; (3) scrutinize the public statements and the past performances of all candidates; and (4) register their personal convictions in the elections. American leadership in world affairs places a heavy responsibility on American citizens to support wise and thoroughly Christian domestic and foreign policy. That responsibility can be discharged only when every citizen participates in the formation of public opinion and policy.

MISSIONS offers no suggestion as to whom you should vote for or what party. That is your private responsibility. But MISSIONS does urge that you go to the polls on November 4th and register your conviction and thus help to remove from American public life this unpardonable sin in the failure of the American people to vote.

Baptists Have Nothing to Fear From Organic Church Union

THE masterly report of the World Conference on Faith and Order, at Lund, Sweden, this past summer, which Dr. John E. Skoglund contributes on pages 536-541, should make one fact clear beyond possibility of misunderstanding. *Organic church union is still so far beyond the most remote horizon that the most organic-union-minded ecclesiastic cannot possibly envisage it.* Baptists have nothing to fear about being swallowed up, submerged, absorbed, amalgamated (or whatever verb the most fearful among us might use), in any vast, global, total, organic, ecclesiastical system. Whenever any Baptist shouts warnings that Baptist participation in interdenominational and ecumenical movements endangers the integrity of Baptists or jeopardizes their cherished principle of local

church independence, he is wasting his own time and that of those who listen to him. The well-known weekly magazine, *TIME*, which occasionally permits a flippant, cynical note to creep into its journalism, had this to say about the Lund conference: "Most of the delegates to Lund had at least agreed on what they disagreed about. But each faction was as sure as ever that the best way to agree was for the other fellows to stop disagreeing." What may perhaps be regarded as a Protestant pontifical declaration was made by the Archbishop of Canterbury during his recent American visit. Said the prelate, who will crown Queen Elizabeth in Westminster Abbey next June, "The World Council of Churches is not a church. It is none of its business to negotiate a reunion between the churches. The World Council and the Faith and Order Conference can go on forever without ever discussing the question of doctrinal change. If either Council or Conference tried to force any changes in the creed of the Anglican Church, we should clear out." So long as Anglicans and Episcopalians and some other denominations hold similar views, Baptists have nothing to fear from their own wholehearted participation with other churches in such ecumenical movements and services as seek cooperatively to meet the moral issues and the spiritual challenges of our time. Church unity does not mean organic church union. Baptists must always keep that distinction clear in their own thinking and in their cooperative participation.

Editorial Comment

★ A FINE TRIBUTE to the superiority of Baptist preaching was made by an Anglican vicar whose pulpit was occupied on a summer Sunday by Mr. Ernest Brown, Baptist layman of London, England, and a former Cabinet member of the British Government. Mr. Brown is well known among Baptists in the United States. He has been here several times and has preached in our churches. He and Mrs. Brown made a host of new friends at the Boston Convention in 1950 when they passed through the United States en route on Mr. Brown's lecture tour

of New Zealand and Australia. Concerning Mr. Brown's sermon as a lay preacher in the Anglican Church of Aldeburgh, the vicar wrote in his parish paper for the edification of his church members, "Why is it, I reflected, in no spirit of disloyalty to the Church of England, that for manner, delivery, shape, and form, the sermons in the Free Churches are superior to their Anglican counterparts? I would make it a compulsory course for all candidates for ordination as ministers in the Anglican Church to go and learn preaching from a Free Church pulpit. There is no branch of the Church of Christ Universal which can afford not to learn something from each of the other branches." Such a tribute from an Anglican min-

(Continued on next page)

THE GREAT DELUSION

Number 195

COLOSSAL LIQUOR ADVERTISING

AS reported in *The Voice*, one of the largest brewing companies in the United States spends approximately \$5,000,000 each year in advertising to hold its position of leadership in the brewing of beer. It advertises its product over 155 radio stations of the National Broadcasting Company's network, in the television field, in numerous daily newspapers across the United States, and with 4800 bill posters, in more than 2,000 cities and towns in prominent locations where they will be seen by every passing motorist or pedestrian. Its magazine advertising program last year included 49 full pages of color in five leading weekly magazines.

Once again all honor to *The Saturday Evening Post* which keeps clean of liquor advertising.

Thus by radio, television, magazine, newspaper, highway poster, millions of American homes have been invaded by this pernicious and insidious advertising to persuade men, women, and children to buy and drink this brewing company's beer.

When the American people were persuaded 18 years ago by the liquor interests, who included this brewing company, to repeal the prohibition amendment and to restore the legalized sale of alcoholic beverages, they never dreamed, nor were they frankly informed, that 18 years later a single brewing company would spend \$5,000,000 each year to persuade millions of Americans to take their first step on the road to chronic alcoholism.

ister suggests how important it is that all our Baptist theological seminaries in the United States, as well as in other lands, give adequate attention to the art of preaching.

★ **THE LIQUOR TRAFFIC** seldom if ever shows concern for public welfare. Fortunately the liquor control authorities occasionally reveal that they recognize their social and moral responsibility in keeping the liquor traffic under restraint. A recent instance was the decision of the New Jersey Alcoholic Beverage Commission to remove a sign from a saloon on a New Jersey highway just before its junction with the recently opened New Jersey turnpike. The sign read, **LAST BAR BEFORE THE TURNPIKE**. In ordering its removal the Commission said, "Unlike warning the motorist of the last stop for gasoline or food, no social purpose is served by warning him of the last chance to drink on this stretch of highway. To the contrary, it performs a distinct disservice to the public interest in its grim bargaining for tangled wreckage, broken limbs, and lost lives." Although removal of the sign is to be commended, it is not enough. Some way ought to be found to

justify removal of the saloon that put up the sign, for it is not the sign but the saloon and its salable contents that constitute the highway menace.

★ **THE UNIVERSITY OF MARBURG** in Germany is claimed to be the world's oldest Protestant university. In connection with the meetings of the International Missionary Council which Dr. Jesse R. Wilson reported in last month's **MISSIONS** (*See October issue, pages 484-486*), that university arranged a faculty reception and a special university convocation at which the honorary degree of Doctor of the Science of Religion was conferred on Professor Kenneth Scott Latourette of the Yale University Divinity School. He was President of the American Baptist Convention in 1951-1952 and presided at the Chicago Convention last May. Professor Latourette has been the recipient of many honorary degrees, possibly of more degrees than any other Baptist, living or dead. This is the first time that the unusual and rarely conferred degree of D.Sc.R. was conferred on a Baptist. **MISSIONS** joins with a host of friends in extending hearty congratulations.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

✿ **NEGOTIATING WITH THE RUSSIANS**, edited by *Raymond Dennett* and *Joseph E. Johnson*, presents 10 chapters written by 10 different men, all of whom have had unsatisfactory experiences in negotiation with Russia with reference to military assistance during the war, lend-lease, the Nuremberg trial of the Nazi war criminals, refugees and displaced persons, atomic energy, and on financial agreements. Each writer draws conclusions from his sorry experiences. One says, "We can successfully negotiate with Russia if our ultimate ends and those of Russia are the same. Whether we can successfully negotiate on matters as to which ultimate aims are in conflict, will have to be tested further. I can imagine few things more difficult." One of the difficulties is frankly admitted by another of the 10 writers who

points out that "Russian negotiators are in mortal terror of violating any part, minor or major, of their instructions. They are extremely reluctant to report back to Moscow that they cannot get

every point and every word in their own drafts." Still another writer suggests the terrific problem the United States now faces in urging the rearmament of Japan. "The Russians were suspicious that American policies might lead to the development of a Japan which would be antagonistic and a threat to Russia. The Russians pointed out that for two generations Japan had been a constant menace to Russian security in the Far East and Russia now wished to be free from this threat." Cynical is the comment of another American negotiator, "In dealing with Russia there is no substitute for power." Coming from the American Army General who negotiated concerning wartime military aid, the following comment is significant. "Russian leaders approach their international relations *without any of the*

Ways Youth Learn by CLARICE M. BOWMAN

A desperately needed guide for youth workers presented by an experienced leader. Miss Bowman writes fully of the method by which the Christian faith can become a vital part of the lives of young people. This is a common-sense work which can be used not only by teachers but also by parents and advisers in the church and other workers in related agencies. \$2.50

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HARPER & BROTHERS, N. Y. 16, N. Y.

THE *Westminster Press*

Toward Spiritual Security

By **WESNER FALLAW**. A book of vital interest to all who wish to learn the joys of emotional and spiritual health. Dr. Fallaw shows how individuals may work toward spiritual security in neighborhood, family, church, and in counseling situations. A *Pastoral Psychology Book Club Selection*. \$3.00

Opening the New Testament

By **FLOYD V. FILSON**. In this popularly written book, Dr. Filson opens up for the common reader the message and significance of each book of the New Testament. Reproductions of 9 great art masterpieces illustrate important events in the New Testament text. \$2.50

Our English Bible in the Making

By **HERBERT GORDON MAY**. The fascinating story of the men who have translated the Bible into the English of their own time—from Bede and Wycliffe to the King James Version and including two chapters on the new *Revised Standard Version*. The author is one of the editors of the R. S. V. \$2.75

At all bookstores
THE WESTMINSTER PRESS
Phila. 7

inhibitions inspired by morality, integrity, or any other virtue. Moreover they have none of the strength derived from the practice of such virtues." There could be no testimony more convincing as to what happens when an entire nation, prompted by the philosophy of atheistic communism, bids farewell to religion. This book is of immense help in understanding what is perhaps the greatest problem of our time, how the United States and Russia can peacefully live together in the same world. (World Peace Foundation; 310 pages; \$3.50.)

❁ **WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP**, by *J. Paul Williams*, is, perhaps as nearly as anyone could make it



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so, a factual, objective analysis of religion in America today. It is one of the great religious books of this decade. Anyone who is unfamiliar with its contents is not conversant with the religious forces and issues of our time. Despite all this, however, the book probably will elicit as much con-

demnation as praise. Since it deals, not always tenderly, with Roman Catholicism, Protestantism (first as a whole and then with separate chapters on several of its major bodies), Judaism, and the various and sundry sects and isms of our day, there are bound to be readers who will not like all that it says. Baptists, for example, will not like the unsupported statement that, "it is probably not true that Roger Williams founded the first Baptist church in America, as is commonly supposed." But the value of the book as a whole far transcends a sentence or a paragraph here and there with which a reader may not fully agree. Perhaps its greatest value is in the opportunity it affords of seeing ourselves as others see us. And, seeing ourselves in this light, perhaps we shall learn to like one another better and to work together more harmoniously. (Harper & Brothers; 400 pages; \$5.00.)

❁ **CONGO CAMEOS**, by *Catharine L. Mabie, M.D.*, is the autobiography of one of the greatest missionaries that American Baptists have sent to foreign fields. Her medical ministry in the Belgian Congo covered a span of 50 years, with such distinction that her

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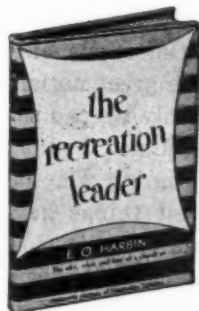
BROADMAN COMMENTS

by *R. Paul Caudill*
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The Recreation Leader

The *why, what, and how* of a church or community program of leisure-time activities



E. O. HARBIN

Author of
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Encyclopedia

Here are sound principles and workable methods for everyone—experienced or inexperienced—who plans or directs leisure time activities for children, young people, or adults.

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Specific, detailed, practical, *The Recreation Leader* is an essential for everyone who wants to know the “what to do and how to do it” of a beneficial leisure-time activities program.

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Abingdon-Cokesbury Press

name became a household word, not only in the Congo, but also in the United States. In this volume she relates with the intimacy and the charm of friendly conversation many of the experiences of her colorful life. “The book is timely,” writes Kenneth Scott Latourette in his Foreword. “It will strengthen our conviction of the transcendent importance of the world mission and of the present growing opportunity and challenge of Africa. It is also timeless, for it is one more of those windows through which we see the ageless and age-long presence of the ever-living Christ.” (The Judson Press; 91 pages; \$2.50.)

Books Received

MEN AS TREES WALKING, a compilation of 80 original stories about

the spirit of God at work in the lives of men, by *Margaret T. Applegarth*, Harper and Brothers, 281 pages, \$3.00.

THE CHRISTIAN READER, a compilation of devotional and inspirational classics from the first to the twentieth century, edited by *Stanley I. Stuber*, Association Press, 514 pages, \$4.75.

YOUR HOME CAN BE CHRISTIAN, by *Donald M. Maynard*, Abingdon-Cokesbury, 160 pages, \$2.00.

THE ARAB REFUGEE PROBLEM, an objective, factual, authoritative exposition of one of the heartbreaking problems of our time, by *Joseph B. Schechtman*, New York Philosophical Library, 137 pages, \$3.00.

CHRISTIAN JOURNALISM FOR TODAY, a resource book for writers and editors, containing the addresses delivered at the Christian writers and editors' conferences at Philadelphia,

Pa., and Green Lake, Wis., 1948–1951. Compiled and edited by *Benjamin P. Browne*, Judson Press, 252 pages, \$3.50.

SPIRITUAL REVOLUTION, a call to moral action in our time, by *Pierce Harris*, Doubleday and Co., 191 pages, \$2.75.

CHURCH WORK IN THE CITY, how to meet the seven basic problems, by *Frederick A. Shipley*, Abingdon-Cokesbury, 256 pages, \$4.50.

HUMAN CRISIS IN THE KINGDOM OF COAL, by *Richard C. Smith*, Friendship Press, 113 pages, \$2.00.

CHOIR IDEAS, suggestions for choir members, directors, preachers, and congregations, by *Flora A. Breck*, W. A. Wilde, 143 pages, \$2.00.

MAN-LIVING SOUL, a study of Baptist home missions and human rights, by *R. Dean Goodwin*, Judson Press, 110 pages, 75 cents.

(Continued on page 575)

THE *Westminster Press*



The Lost Churches of China

By **LEONARD OUTERBRIDGE**

- The tragic record of the Christian missions which have been ejected from China 5 times in 1300 years, with a veteran missionary's revelation of the glaring mistakes that caused these losses to the church and how they can be prevented in the future. \$3.50

House of Earth

A novel of India today by
DOROTHY CLARKE WILSON

- The story of a modern Hindu's discovery of Christianity. The long awaited new work of fiction by the distinguished author of *The Brother*, *The Herdsman*, and *Prince of Egypt*. A Family Reading Club selection. \$3.50

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Thanksgiving Day

Thanksgiving Day Scripture

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night.—*Psalm 92: 1-2.*

+

O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.—*Psalm 95: 6-7.*

+

And he took a cup, and gave thanks.—*Matthew 26: 27.*

A Prayer of Thanksgiving

Eternal God, Thou Giver of all good and Fountain of all mercies, in whom are all the springs of our life: all glory, thanks and praise be unto Thee for Thine unfailing goodness; for Thy faithfulness which is from one generation to another; for Thy mercies which are new every morning, fresh every moment, and more than we can number. We thank Thee for seedtime and harvest, and summer and winter, and nights and days throughout the year; for food and clothing and shelter; for health and reason; for childhood and age, youth and manhood; for Thy fatherly hand ever upon us in sickness and in health, in joy and in sorrow, in life and in death; for friends, kindred and benefactors; for home and country; for Thy church and Thy gospel. AMEN.—From *The Book of Common Order*, of The Church Service Society.

Thanksgiving Day Thoughts

We should be thankful that we are alive, that we live in the United States of America, that we are capable of thought, of feeling, of action, that we can suffer as well as enjoy and achieve. We should be grateful for the heavy responsibility to all mankind that we must assume and discharge in the tremendous problems of peace. We should be thankful for Jesus, for what He was and is, for what He did and does, for the religious ideas and faith and practice which He inspired. But to be effective this thanksgiving must not be a shallow utterance of our lips: it must be a thanksgiving, an

active expression of our faith by our works.—
GEORGE A. GAY, in *The Christian Leader*.

+

The story of the United States is a short one, only 176 years. We are a baby among the great nations of the earth. But what a record! Truly we can say as did the Hebrew poet, "God hath not dealt so with any nation." From the beginning He has guided and blessed us. All our best things have come from Him. All our vast domain is a gift from Almighty God, a gift to be used for the betterment of mankind. On Thanksgiving Day we ought to think of our national mercies and collect the reasons for national gratitude.—CHARLES E. JEFFERSON in *Religious Digest*.

+

As a nation the United States of America has received much from God; and without fail God will exact much in return. This is true also of every individual. Let us all strive to live our thanks, and let us give more than just thanks; let us give ourselves to God and His service as the one true and full expression of thankfulness.—S. H. JONES in *The Baptist Courier*.

+

The cost of saying "Thank you" is not great; but it sometimes costs a great deal not to say it. The lack of saying thanks costs friends, self-respect, and a surrender of those sacred instincts which give life its stability, and power, and sweetness. He who says thanks is blessed with the virtue of gratitude. It is always a pleasure to serve such a person. The lack of this finer sense is to be pitied. Such a thankless person soon becomes lonely and desolate. Nobody cares to serve him for he is unappreciative. He lives only for himself and ingratitude soon becomes his worst enemy.—From an editorial in *The Watchman*.

+

Thanks for Missionaries

For the consecrated missionaries, who have heard Thy holy call, and ventured forth in faith To serve Thee gladly, even unto death,
We lift our hearts in prayer, and give Thee thanks,
O Lord.

—MRS. CLAYTON D. EULETTE

Building for Tomorrow in Belgian Congo

New opportunities in the new Belgian Congo call for a more adequate mission program, as evidenced at the yearly conference of Baptist missionaries in Congo

By HENRY D. BROWN

ON Belgian Independence Day, July 21, 1952, the city of Leopoldville inaugurated a vast stadium with a seating capacity of 75,000, the largest in all Africa. The next day, July 22, not far from the stadium and with buildings mushrooming up on every side, the annual Conference of the Congo Baptist Mission convened. Speaking on the theme, "We will arise and build," Chairman E. G. Hall opened the sessions with a stirring address, reminding his hearers of the tasks that still must be done in building the church of Christ in Congo.

This is a day of building. The war years were lean ones, and physical equipment, although badly needed, was impossible to obtain. At the end of the war, however, as building materials became increasingly available, Belgian Congo took on a new look, seeming to blossom out almost overnight with imposing offices, stores, government buildings, and homes. And our Congo Mission also began to take on new life.

For the most part, our mission building program is yet to be carried out. Committees have been at work, preparing estimates of immediate needs which reach imposing totals. It may be true that when you have a boy sitting on one end of a log and a teacher on the other, you have a school. But the open-air, fortuitous school of early pioneering days is a thing of the past. The program of today has to be adequate to receive and educate the crowds of awakened young people who are clamoring

for help. And so we find ourselves faced with a great building program.

Building in stone, brick, or concrete is but the outward evidence of another kind of building. We must also build the church. Thus considerable time and thought were given to planning to integrate Congo leaders more fully into the program of our missionary enterprise. On mission stations it is planned to increase the mutual cooperation and fellowship by a larger participation of Congo leaders in the planning of the work. At the next annual conference, certain African delegates have been chosen by name to attend the meetings and participate in all sessions.

The building of the church requires the building of leaders from among the people who can take their places as master workmen. The conference went on record as approving the founding of a Christian university in the Congo, in cooperation with the other Protestant missions. With secondary education now established, the first graduates ready for university education will be appearing about 1957. Lacking an institution of higher learning now, the conference approved sending Remy Malutama, a Banza Manteke school teacher, to Belgium, to continue higher studies and to assume responsibilities in our educational programs.

During the ten days of conference, Rev. Martin S. Engwall and Lewis A. Brown led the sessions of worship. In these gatherings we

were reminded that in all our building Jesus Christ himself must be the cornerstone, and that "except the Lord build the house they labor in vain that build it."

Sessions on staffing brought the sobering and discouraging question: Where are the builders? So much to do and so few to do it! Pastors, teachers, and doctors are being forced to become builders, electricians, plumbers, businessmen. Physical equipment needs skilled builders; churches need men trained in the building of spiritual life; schools need men and women who can build Christian character; broken bodies need doctors trained to heal.

"Whom shall I send, and who will go for us?" Hearing these words, Isaiah gave his own answer: "Here am I, Lord; send me." The Congo Mission looks to young American Baptists with that same question. Christ himself is asking it. We await the response.

A Special Deputation To Latin America

A special missions observation tour of the Latin American fields of American Baptists will start on October 28, with the following persons in the party.

C. STANTON GALLUP, a Baptist layman of Connecticut and a member of the General Council of the American Baptist Convention.

LEON S. GAY, a Baptist layman of Vermont, and a member of the Finance Committee of the American Baptist Convention.

RALPH M. JOHNSON, General Director of the Council on Missionary Cooperation.

WILBUR LARSON, Secretary for Latin America, of the American Baptist Home Mission Society.

PAUL JUDSON MORRIS, Executive Secretary of the Ohio Baptist State Convention.

(Continued on page 573)



So Send I You

By RALPH M. JOHNSON

ONE of my favorite verses of Scripture is *John 20:20* "As the Father hath sent me even so send I you." These words of Jesus to His disciples after His resurrection represent in 11 words a synopsis of the Great Commission and the total work of a Christian. Because of God's love we are sent into the streets and avenues of our home town to win others. We work in our churches for the same reason. Since God's love is world-wide we are missionaries to all mankind. Our motivation whether in missions or evangelism is the same—we love the Father and seek to do His will. His will is that the world might be saved!

Ralph M. Johnson

Toward an Expanded Church Program

More than 1,000 Baptist churches will cooperate in more than 100 church leadership conferences

ALREADY 121 Church Leadership Conferences have been scheduled across the country for this fall and spring. Many more are anticipated. More than 1000 churches will fully and actively cooperate in these conferences. This means that over 1000 American Baptist churches will this year realize an expanded church program in all of its fields.

A TWO-FOLD PURPOSE

The purpose of these conferences is two-fold: (1), To help the local churches plan an enlarged church program and, (2), To show them how to underwrite such a program by using proved methods of operation.

Each conference will last only one day. In some areas the conference will consist of morning and afternoon sessions with a luncheon period. Others will be set up in

By R. DEAN GOODWIN

afternoon and evening sessions with a dinner period. In either case the conferences will be the same. The first session will be devoted to, "Planning a Local Church Program," followed by concrete examples of what an

Every Member Canvass can do for a local church and for the world-wide mission program. The second session will be an explanation of how this program may best be carried out. This session will describe in detail the workings of an Every Member Canvass and how a church may safely underwrite an enlarged budget.

In planning the local church program, the conferences will divide themselves into specific groups. Those attending the conference who are trustees of a local church will study their responsibilities in this enlarged program. The deacons will meet together to discuss their opportunities. Business and professional leaders who are not officers of the church will gather to discuss the need of their leadership. And finally the fourth group will consist of the financial officers of the local churches. These will all meet as interest groups and will discuss the needs for which each is responsible.

These conferences are but a part of the effort being put forth by the Council on Missionary Cooperation to help the local church to help itself.

THE \$1000 BOOK

Many churches have already accepted the offer of the Council



Dr. Ralph M. Johnson addressing the Eastern Regional Promotional Conference in New York City September 22, 1952

on Missionary Cooperation to trade \$1.75 for \$1,000. This is the price of the "\$1,000 book" that is being circulated for use in the Every Member Canvass. The book gained its name because churches that have followed its instructions carefully have experienced an average increase in contributions of \$1,000 or more. The true title of the book is, *The Every Member Canvass Manual*. Churches that have used the book faithfully all over the nation are reporting remarkable increases in contributions both to the current expenses of their churches and to missions.

Use of this book in the First Baptist Church, Lincoln, Neb., helped to raise the per capita giving of all resident members of the church to an average of \$129 per year. This figure is four times the average yearly giving of Baptists for current expenses and missions.

Nine churches in New Jersey that used the book and participated in a sector project of the Every Member Canvass increased their giving by a total of \$55,900. All the expenses they incurred in promoting that extra giving was only 2½% of the amount they gained. These churches not only pledged more than ever before by a large figure, but they are now paying more money to the churches than they pledged.

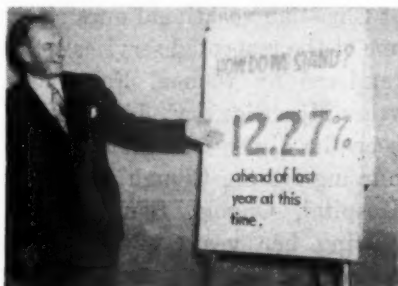
In Nebraska, contributions to the Baptist World Mission Budget have increased by 17% in the churches that used the "\$1,000 book," while churches that did not use it have increased their giving only 5%. Northern California churches are giving \$5.00 for missions for each \$4.00 that they gave last year and most of this increase is credited to the faithful execution of the Every Member Canvass. In Pittsburgh, Pa., churches that used the "\$1,000 book" are showing an increase of 46% in

their giving this year. In Rhode Island the increase is 59% for giving to missions and 61% for gifts to the current expenses.

REVIVAL IN SPIRITUAL LIVING

While churches are thus reporting tremendous gains in contributions because of their Every Member Canvass, they are at the same time reporting a revival of spiritual living. "Where your heart is, there will your treasure be also."

In spite of the great advantage to the church, both spiritually and financially, when the Every Member Canvass is used faithfully, there are still between 60% and 70% of the churches of the Convention that do not have a regular and careful plan for asking every member of the church to render unto God the things that are God's. For them, the "\$1,000 book" holds a secret that will help the church carry out its mission better than ever before.



Dr. Ralph M. Johnson points to the chart that announces the 12.27% gain over last year

GOING UP!

For the third consecutive year a gain in the giving of American Baptists to their World Mission Unified Budget has been recorded. This latest striking gain in giving is indicated by receipts for the first four months of this fiscal year amounting to 12.27%. In dollars and cents it means that \$1,573,902 was contributed from May through August this year toward the World Mission Budget of \$6,800,000. This gain can and

should be held throughout the next eight months if American Baptists are to support their world mission budget as they should. If the gain is held, not only will our budget be fulfilled but the proposed goal, of \$7,000,000, will be surpassed.

Dr. P. H. J. Lerrigo Returns From the Philippine Islands

At their first joint meeting for the new denominational year, the Boards of Managers of our two Foreign Mission Societies in session in New York City on September 23 heard reports from two missionaries. Miss Lucy F. Wiatt presented a carefully prepared account of the work in Burma in the years since the war. Dr. P. H. J. Lerrigo reported on 50 years of contrasts in the work in the Philippines. "These things were not, and are!" exclaimed Dr. Lerrigo, with reference to the accomplishments of our Philippine mission during the past 50 years. In vivid, dramatic terms he recalled the humble beginnings and contrasted them with the present magnificence of the work. "The fruits of the mission," he said, "are the greatest argument for its existence." Dr. Lerrigo himself was one of the pioneer missionaries in the Philippines. He went there as a missionary for the first time in 1902 shortly after that field was opened following the Spanish American War. Recalled from retirement in 1950 to the temporary presidency of Central Philippine College at Iloilo City (see *MISSIONS*, March, 1951, page 155), he did a monumental work of reorganization and rehabilitation of the college, which had suffered greatly during the war. Last April he relinquished the work to his able successor, Dr. Almus O. Larsen, formerly Dean of Sioux Falls College.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Singing Thanks for the Miracle of Missions

Happy landings airplane in Burma and India and the thanks they prompted in the heart of the traveler

NOTE—Last winter Dr. Irene A. Jones visited the Baptist mission fields in Burma and India. Grateful for her inspiring experiences she invites the reader to join with her in singing God's blessings in every land. Her article can so easily be used as a program feature that only her name need be substituted for the reference to "the writer."—ED.

INTRODUCTION: "Sing thanks to the Eternal, make melody to our God . . ." (Ps. 147: 7, Moffatt). This verse has caught the thankful spirit of the air traveler who rejoices every time his plane lands safely. He is mindful of the goodness of God and wishes he might sing his thanks and make melody. Thanksgiving Day for Americans is a day of hallowed significance. In this month, when it will be observed again, let us "sing thanks to the Eternal" for those of other lands who have been led by His Spirit to revere Him and "trust in His goodness." The writer met many of these friends on her recent journey to four overseas mission fields of American Baptists. Let us join her as she shares with us her "happy landings" and helps us sing thanks.

FIRST CAUSE FOR SINGING THANKS: In the girls' training school at Newgong on the plains of Assam not all the girls are Christian, and the burden of heart of the missionaries is that the non-Christian may come to know God,

By IRENE A. JONES

According to the school's tradition, as a visitor leaves the grounds the entire school gathers to "sing" him on his way. With strange words but with unmistakably familiar tune the girls sing, "Take the name of Jesus with you. . . ."

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

SECOND CAUSE FOR SINGING THANKS: The coming of Christian missionary nurses to lands like India has meant the establishing of Christian vocational nursing as one of the respected services to be rendered by women. For many years Miss Sigrid C. Johnson has been the director of the school of nursing for the Clough Memorial Hospital, Ongole, South India. During her years of service a national association of nurses for



Dr. Carol Jameson, Dr. Irene Jones, and Mrs. John Carman on the roof of the Vellore Medical College in India

all India has been formed; textbooks with scientific accuracy and practical usefulness have been written; the Christian motive in serving one's fellows has been demonstrated.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

THIRD CAUSE FOR SINGING THANKS: White Cross came into being to meet needs on mission fields during the First World War, and since that time American Baptist women have engaged in the ministry of preparing and sending these supplies to the missionaries. At the Christian Medical Hospital at Vellore, South India, the nurses and doctors sent their thanks through the writer for these gifts. Miss Jacob, nurse in charge of the supplies, was especially grateful. Forty mission boards maintain the Vellore Hospital and Medical College, but not many of them are equipped to serve in such practical ways as are the American Baptist Foreign Mission Societies. The special ministries of Vellore—the care of mothers and children, eye surgery, and the rehabilitation of leprosy patients—have been greatly helped by White Cross materials. As the writer stood in the rehabilitation center for the leprosy patients she thanked God for the faith of one patient who had posted outside the door of his little mud house: "I will. Be thou clean."

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

FOURTH CAUSE FOR SINGING THANKS: In the South India Mission there are many fine leaders among the women. An outstand-

ing one is Miss K. Chandravathy, professor of Telugu at Madras Women's Christian College. Chandra, as she is known to her friends, is president of the Telugu Baptist Women's Convention. With all her formal education, her travel experiences, her prestige as a leader, probably her greatest joy is in her own personal work among villagers who live on the outskirts of Madras. It was with real satisfaction that she showed the writer the large aluminum kettle in which she takes milk to the village on Sunday afternoons. Miss Chandravathy capably served as a delegate of the Telugu Mission to the Assembly of Baptists for all India. The writer thanked God for the Christian stature of such leaders, and for the simplicity of their faith.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

FIFTH CAUSE FOR SINGING THANKS: In Burma the writer met again Naw Christabel Sein, former teacher in the American Baptist Karen school at Bassein. After two years of study in England as a government scholar, she had returned to her own land to find her school destroyed during the insurrection. At present she is teaching in a government school in Rangoon, but this is not the end desire of her life. The writer was especially pleased to hear from Christabel that she hopes one day to be working in a Bible school, training women from among her own people. God has been good to provide these consecrated, well-trained Christian leaders.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

SIXTH CAUSE FOR SINGING THANKS: One morning two Bible women came to the verandah of the mission bungalow at Bhimpore, in the Bengal-Orissa Mis-



Raising the flag of India at the Nellore Training School

sion. They had come to consult with the missionary and to pray with her before starting their visits that day in the near-by villages. The writer's first thought was one of thanksgiving for these women who serve God in this careful way. The results of their work may not be startling, but the women are struggling with many obstacles—not the least of which is the pervasiveness of the approved religion of their country. One by one they are winning others to become true followers of Christ.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

SEVENTH CAUSE FOR SINGING THANKS: On the day of the Sarasati puja, or day honoring this goddess of wisdom, the missionary took the writer to observe the ceremony. The people in whose courtyard the idol had been worshiped were very cordial. Soon one of the neighboring Hindu girls who attends the mission school came to invite the Christian visitors to her relatives' home. This meant, of

course, that refreshments would be served. At first the missionary demurred because of the limited time, but later turned to the writer and suggested that she accept the invitation. While the conversation was being carried on, the girl interrupted quickly to say, "Oh, we won't give you food that has been blessed by the idol!" Again, a cause for rejoicing was the fact that a mission school near-by was presenting Christ daily to this Hindu girl, and through her, to her family.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

EIGHTH CAUSE FOR SINGING THANKS: Jaipur, historic city of India but not one in which there is American Baptist work, was one of the places on the writer's itinerary. It was her purpose to visit Miss Lilian Lutter, who had been employed for many years in mission work in Burma. Miss Lutter is now directing a girls' school founded by the Maharani, the "first lady" of the former independent state of Rasjuputan. During the Second World War the Maharani sought a competent teacher to establish a high-grade school for girls. Miss Lutter was recommended by a government official, and she has served as principal for several years. Of course this school has much better equipment and resources than most mission schools, but its most important possession is its positive Christian influence radiated by Miss Lutter and the teachers she has employed.

RESPONSE: *We thank Thee, O God; we sing praises unto Thee.*

NINTH CAUSE FOR SINGING THANKS: Nearly one hundred years ago a prayer was offered on Prayer Meeting Hill in South India that the Spirit of God might

(Continued on page 572)



People Are People Everywhere

Although people all over the world dress differently, speak various languages, live in different types of homes, in inner feelings and attitudes they are alike

By HELEN C. SCHMITZ

THROUGH the years I have seen many pictures of the peoples of the world, pictures taken by missionaries, by lecturers, and by magazines. I had come to think of people as being different one from the other. The Japanese lived in paper and bamboo houses while the Chinese lived in matriarchal domiciles behind a high wall. Some people lived in tepees or in mud huts, while others built their homes on stilts, and so it went. This is all true. In Latin America I saw simple dwellings along the countryside in Puerto Rico, Cuba, Haiti, Mexico, El Salvador and Nicaragua. Some of the houses were built of adobe, some of bamboo, and some of sticks. I saw walls of stone, mud, and cactus. In every case the choice of material used in the construction was determined by availability. Therein the peoples of the world are all alike.

The primitive plow of the Holy Land is probably an exact duplicate of plows I saw in any one of the Latin countries. I took pictures of a woman at the village well. The way she carried her water jar and the dress she wore made a picture fit to illustrate any Bible story concerning women at a well. Spinning, weaving, cooking, smithing, carving, all are car-

ried out on the same principles people have developed in any culture.

Innate courtesy is found among all peoples. Even with language barriers, people find exquisite ways of showing welcome and understanding when strangers are in the midst. I was the guest of the pastor in a small village. His wife met me as I came into the home. She smilingly greeted me and led me immediately to the dining-room table where a pitcher of water, soap, and clean towels had been placed for my use. Her husband is a bee keeper as well as a pastor. Their house was filled with honey makers. So she stood by the table as I ate and fanned so that the bees would not bother me. When I returned to the home after the service the living room had been rearranged and a canvas cot set up and spread with blan-

kets. No member of the household was visible so I felt perfect freedom in preparing for bed. Of course, there was no bath room but they did have a bathing place, an enclosure with a shelf holding a pitcher of water and a gourd dipper. There was a drain in the floor.

This same poor, but cultured family loved music but could not afford a piano or even a folding organ. The pastor owned a mandolin but the dampness during the rainy season made it unsatisfactory so he had a simple *marimba* made. Now in his part of the world a *marimba* is an important part of dancing fiestas which are far removed from spiritual affairs. As a result, Christians are apt to say, "No *marimbas!*" This fine leader decided that music was a beautiful part of God's world and that Christians had a right to make beautiful music. Since the *marimba* was the one most perfect instrument available, the pastor's handmade *marimba* has a beloved place in the home. We approached the home at twilight. The magnificent sunset had faded and darkness was ap-



Young House Mothers at Colegio Bautista in Santa Ana, El Salvador

proaching. As I turned into the gate I heard the loveliest music coming from within the home. Through the dimness I could see a young man in white playing with three mallets. He was learning to play a new hymn by ear. Already enchanted by the music, I was drawn by measureless loving kindness into the heart and life of this beautiful family.

People are the same the world over in their response to the gospel. When the gospel is preached to them they literally clean up their person in body, mind, and soul. They seek to be better than they are, so they learn to read and then to serve. Their continued response, however, depends greatly on their leadership. Let me try to picture for you the great shrine built to honor the Virgin of Guadalupe in Mexico City. The myth concerning the miraculous power of the Virgin has been exploded by documented writings, but the legend gains rather than loses its power over the people. On Sundays the great church, singularly beautiful in structure and decoration, is filled hour after hour with hundreds upon hundreds of worshippers. Some are dressed in expensive garments of the wealthy, but the majority are clad in the raiment of the poor. Many carry flowers so that by the end of the day the vast church is a flower spectacle. Down the center of the wide highway leading to the shrine come processions of worshippers carrying banners and armloads of flowers. Pilgrims also make their tortuous way on their knees. The sick ones come for help. All seek humbly for one blessing or the other.

The church is surrounded on all sides by what at first glance seems to be a carnival or fair. Row upon row of stalls are set up to sell the pilgrims holy charms, candles,

food, toys, trinkets, and almost anything! Vendors call their wares, the clamor is superseded only by the odors of the market. There are crowds everywhere. The selling process goes on up the steps of the church and even inside the sanctuary. One has to push to get inside and to move from one place to another. There is confusion and muted noise even as the service goes on. The sanctuary is bordered by rooms or chapels. In every one there were crowds of worshippers and one priest who holds out one hand for the fee and the other for the blessing. Here and there stand statues or caskets representing a saint who is believed to have power to heal. The people pressed earnestly to touch the miraculous symbol and then place their fingers on their lips and over the spot of infection or illness in themselves or their babies. As I watched, a kind of horror grew in me, for I knew that disease was rampant in these people and that infection is easily spread. On they came, so blindly seeking help in the name of a Virgin when the Lord Christ Himself eagerly waits to save.

All this made me ill. And then there flashed into my mind picture after picture of Baptist churches, where the people do not crowd in seeking help. They bring no gifts of flowers or candles and very little of coppers in comparison to their wealth. In fact they have little sense of NEED. They had been "saved," so they sit in their pews confident and secure. I began to wonder which picture aroused the most profound anger in the heart of God, the overt pagan practice sponsored by the Roman Catholic Church among the backward people, or the indifferent complacency allowed in the Protestant church in more privileged lands. At the time I

did not have to answer my question for I was journeying not through privileged countries but through lands where even today being a Baptist means hardship and continuous struggle.

Colegio Bautista of Santa Ana, El Salvador, registers about 400 students. This great school is headed by a remarkable missionary, Ruth Carr. Miss Carr efficiently attends to a multitude of details which inevitably concern a large institution. How this is accomplished when her limited budget curtails the employment of sufficient staff is a wonder to all who know her. One need only to ask her a question about the school to receive an immediate and accurate reply. My admiration for her reached the peak when in looking over her snapshots I saw some of which I wanted duplicates. I asked if she had the negatives. She in turn asked me what the picture number was and then pulled from her file the corresponding numbered envelopes of negatives. I spoke in marvelling tones which she smilingly brushed aside by saying: "It just happened that I enjoyed a rainy afternoon by filing an accumulation of negatives."

An important factor in the Santa Ana school is its Girls' Boarding Department which has grown under the aggressive leadership of the missionary, Estoy Reddin. The 100 girls are crowded into inadequate dormitory rooms. Each of the ten young housemothers is responsible for her particular "family" of girls. This system simplifies discipline matters. The housemothers are all Colegio Bautista girls and seven of them are former scholarship girls. The young women know the school and love it. They give of themselves in a dedicated way as

(Continued on page 574)

MISSIONS CROSS WORD PUZZLE PAGE

Praise

ACROSS

2. "will . . . praise to the name of the Lord" Ps. 7:17
6. "praise thee among . . . people" Ps. 35:18
10. "I will extoll thee, . . . Lord" Ps. 30:1
11. "make his . . . glorious" Ps. 66:2
13. "Christ both died, and . . ." Rom. 14:9
15. Son of Hur Ex. 31:2
16. Dinners
18. Greek letter
19. "every morning to thank and praise . . . Lord" I Chron. 23:30
20. "praise to the . . . God of Israel" Judg. 5:3
22. Revised version
23. "the glory . . . unto his name" Ps. 29:2
24. "called the altar . . ." John 22:34

25. "truth shall make you . . ." John 8:32

27. "let . . . the people praise thee" Ps. 67:3

30. "Praise . . . the Lord" Ps. 146:1

31. "no room for them in the . . ." Luke 2:7

32. "said . . . , our eye hath seen it" Ps. 35:21

34. Snakelike fish

36. "Give not that which is holy unto the . . ." Matt. 7:6

37. Western Continent

38. "O let the . . . be glad" Ps. 67:4, 40, 365 days

41. Northeastern State, 42. Hectometer; His Majesty

44. "... him for his mighty acts" Ps. 150:2

47. "praise . . . in the firmament of his power" Ps. 150:1

50. Place Abram lived before going to Canaan Gen. 11:28

51. One third of eighty

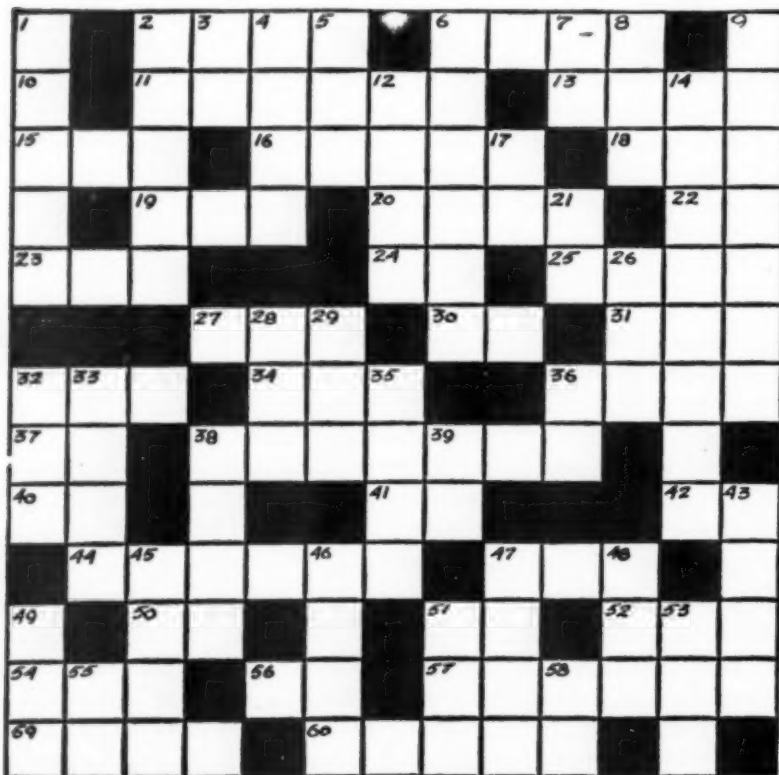
S	L	E	T	U	S	R	U	N	
L	O	V	E		N	E	W	E	R
O	X		N	U	N	A	T	E	
W	I	T	H		P	A	T	I	E
D	E	A	C	O	N		T		O
L	E	N	T		N	G		H	
O		T	H	E		R	A	C	E
N	O	S		A	N	Y		L	E
G	T		O	S	E		A	D	D
T	H	A	T		I	S		S	E
S	E	E	R		O	T		A	D
E		B	E	F	O	R	E	U	S

Last Month's Puzzle

52. "when he is . . . , he will not depart" Prov. 22:6
54. "of thy praise . . . the day long" Ps. 35:28
56. "praise him all . . . stars of light" Ps. 148:3
57. "O bless our God, ye . . ." Ps. 66:8
59. "praise thy name for . . ." Ps. 145:2
60. "Make a joyful . . . unto God" Ps. 66:1

DOWN

1. "Praise him with the . . . of the trumpet" Ps. 150:3
2. "beholdest mischief and . . ." Ps. 10:14
3. A Benjamite I Chron. 7:12
4. "they shall sing to thy . . ." Ps. 66:4
5. Give (Scot.)
6. "making . . . in your heart" Eph. 5:19
7. Credit, 8. Garden tool
9. "Praise ye the Lord from the . . ." Ps. 148:1
12. "count the years of the . . . thereof" Lev. 25:27
14. "go in the . . . of the Lord God" Ps. 71:16
17. Senior
21. Dean of the Faculty
26. River (Sp.)
28. Meadow



29. "... the saints be joyful in glory" Ps. 149: 5
 32. "if ... of you lack wisdom" Jas. 1: 5
 33. "praise him with the psaltery and ..." Ps. 150: 3
 35. "While I ... will praise the Lord" Ps. 146: 2
 36. From the sign (music)
 38. "call ye upon him while he is ..." Isa. 55: 6
 39. Old Testament
 43. "Let Israel rejoice in him that ... him" Ps. 149: 2
 45. "let the peace of God ... in your hearts" Col. 3: 15
 46. "mine eyes have ... the King" Isa. 6: 5
 47. Hastens. 48. Floor cleaner.
 49. Toe (Scot.). 51. Roof finial
 53. Bachelor of Laws. 55. Livres
 58. Diphthong
- Text is 10, 11, 19, 20, 27, 30, 38, 44, 47, 54, 56 and 57 combined.

The National Council of American Baptist Women

152 Madison Avenue
Mrs. Maurice B. Hodge
President

New York 16, N. Y.
Miss Violet E. Rudd
Executive Secretary

Missionary and Stewardship Education And American Baptist Women

A new task for Baptist women in the local church

By MRS. CLAYTON D. EULETTE

BAPTIST women have carried a major responsibility for the development of missionary interest. It has been a great task, sacrificially accepted and magnificently performed. Patience, fidelity, ingenuity and consecration have gone into the doing of it. It has brought rich spiritual rewards.

Two factors now alter somewhat the form of women's activities in this realm, without, however, lessening the necessity for continuing interest and devotion.

The first factor is the development of a varied program of missionary education, widely adapted for use by all groups within the church, and suited to the interest needs of all ages. This program was prepared by the Department of Missionary Education of the Board of Education and Publication. Promotion of its use in the local church is a part of the work undertaken by Directors of Christian Education in states and associations. They are helping to make

it an important part of the official program for the entire church. Women, as members of the church, will carry their full share of responsibility for this development, in addition to continuing activities in their own organizations. They will see these latter activities as a component part of the entire work of the church in this important field.

The second factor is the denomination's recognition of stewardship as a basic Christian principle requiring skilled training in its nature and application. The Board of Education and Publication, when asked to assume responsibility for the preparation of such an educational system, established the Department of Missionary and Stewardship Education, as an enlargement of its Missionary Education Department. In the program women will have a very important part.

Whole-hearted devotion to the missionary cause has been costly.

Deeply realized stewardship, too, is costly. Perhaps each American Baptist woman should ask herself: "What does my stewardship cost me?" Not just in money. Sometimes money is the easiest thing to give. In sacrifice of time? In exercise of ability at personal inconvenience, or when it would have been more pleasant to do something else?

"It is required in stewards that a man be found faithful." Found faithful by whom? By himself and by his God. No one else can know his actual degree of faithfulness. However, God does know. He pours into the heart of the faithful steward such deep joy of understanding companionship that there is not room to contain it. It flows forth in an ever increasing tide of love for all people, everywhere, and a growing desire that they may know Him.

Given these two immense concepts, participation in missions, and exercise of stewardship, as *essentials* in the life of a Christian, it follows that there must be an educational process involved in developing them. One does not adequately learn geography or arithmetic without definite training, based on sound educational principles. Similarly, there should be available a thorough, carefully planned program of education in missions and in stewardship. The development of the study of "The Great Books" was considered of sufficient importance to justify some educators in devoting their lives to it. So with missionary and stewardship education; many persons of outstanding intellectual ability and rare dedication of spirit are devoting their lives to studying and developing these two great principles.

It is the privilege of American Baptist women to profit by these
(Continued on page 571)

MISSIONARY AND STEWARDSHIP EDUCATION

Golden Anniversary

By WILLIAM J. KEECH

DURING this year in which the Missionary Education Movement of the United States and Canada—now the Joint Commission on Missionary Education—is celebrating its golden anniversary of service to the churches, during this year when the Baptist Church of Bellingham, Wash., is celebrating its 31st year of achievement in missionary education, and other Baptist churches are marking various anniversaries in the missionary education program, requests have come for a review of the home and foreign mission themes since 1930. Have they not been challenging?



Belgian Record Album (see page 565)

HOME MISSION THEMES

1930-1952

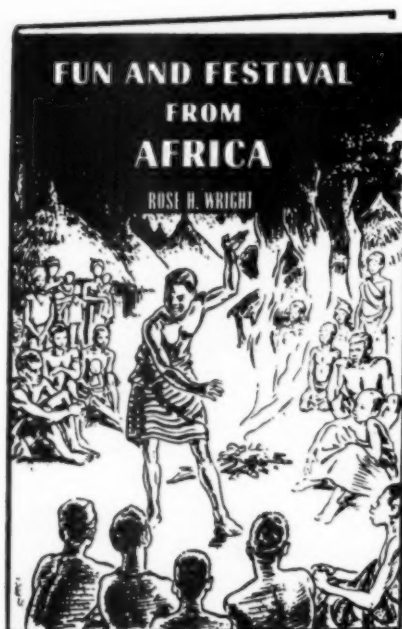
- 1930 The Caribbean Islands
- 1931 The Call to the Churches
- 1932 The American Indian
- 1933 Christ and the Modern World
- 1934 Orientals in the United States
- 1935 Pioneering Today in Home Missions
- 1936 The Negro in America
- 1937 The Church in Rural America
- 1938 The Church in the City

- 1939 Christ in the World Community
- 1940 Shifting Populations in America
- 1941 Christianity and Democracy in America
- 1942 Latin America
- 1943 The Church and America's Peoples
- 1944 The American Indian
- 1945 The Church Among Uprooted Americans
- 1946 The Christian and Race
- 1947 World Evangelism
- 1948 America's Geographical Frontiers
- 1949 Cooperation for a Christian Nation
- 1950 The Church in its Community
- 1951 Churches for our Country's Needs
- 1952 Home Missions and Human Rights

FOREIGN MISSION THEMES

1930-1952

- 1930 India
- 1931 Christianity and Rural Life
- 1932 China
- 1933 Christ and the Modern World
- 1934 World Tides in the Far East



- 1935 Latin America
- 1936 Africa
- 1937 The Moslem World
- 1938 India
- 1939 Christ and the World Community
- 1940 China
- 1941 Christians and World Order
- 1942 Latin America
- 1943 Ventures in Learning and Living
- 1944 Southeast Asia
- 1945 Africa
- 1946 India
- 1947 World Evangelism
- 1948 China in the Asia of Today
- 1949 Japan
- 1950 The Near East
- 1951 Latin America
- 1952 Africa

Bible Book of the Month



NOVEMBER JOB
DECEMBER MATTHEW
JANUARY DANIEL

A return to the habit of Bible reading, with less time for the newspapers and radio, would keep our pathway lighted with the love of the truth. Like a Geiger counter, the Bible is a detector of every hidden sham and hypocrisy. Well did Horace Greeley remind those who love freedom that "no Bible-reading people can ever be enslaved."—From *The Baptist Leader*, August, 1951.



With study comes understanding, with understanding comes appreciation. Have our understanding and appreciation of peoples of all races and all nations been broadened and deepened? Our thoughts, our actions, our reactions give the answer.

Tithing Adventure Packet

The *Tithing Adventure Packet* is now available. Included in this packet are posters, leaflets for adults, youth, and children, Outline of Ten Weeks' Cultivation Period Program, and two pledge cards. Send your order to the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y. Price, \$2.00.

A Record Album of the Belgian Congo

Pictures of our missionaries in the Belgian Congo, and statements concerning them and their stations. Attractively prepared on discs resembling phonograph records. Order from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y. Price, 35 cents.

Creation

A Unique Recorded Devotional Presentation. A 12-inch record containing "The Creation Story"—excerpts from Genesis 1—read from the Revised Standard Version of the Bible by Dr. Gerald E. Knoff; the "Creation," James Weldon Johnson's beloved poem, narrated by Robert H. Beaven, with musical background sung by the Baptist Missionary Training School Choir; "Holy, Lord God," Cain's well-known anthem of adoration, sung by the Baptist Missionary Training School Choir. Available at your nearest Baptist Bookstore. Price, \$2.00.

The Rivers Still Flow

A New Film on the American Indian

The beautiful chapel at Bacone College for Indians was full to overflowing. The lights were lowered and on the screen appeared the opening titles of the new Baptist film on the American Indian: "The Rivers Still Flow." This film was photographed at Bacone College, Oklahoma. It is a sound film in beautiful natural color and it has already received wide use among Baptist churches. All the

actors in the film are either Bacone students or members of the faculty and, except for a few bit parts, all the actors are Indian. The film tells the story of an Indian youth who seeks to find some purpose in his life and who finds this purpose as a result of the Christian background he receives through his attendance at Bacone College. The leading role in the film is played by Rev. Marcellus Williams, a graduate of Bacone and now a member of the faculty. The film is available for rental through the denomination's four libraries in New York, Chicago, Oakland, and Pasadena. For further information write to the Department of Audio-Visual Aids, 152 Madison Ave., New York 16, N. Y.

Fun and Festival From Africa

Based on extensive research, this new booklet, by Rose H. Wright, contains a rich assortment of resource material for social affairs. Included are African recipes, games, proverbs, music, and ceremonies. Order from your nearest Baptist Bookstore. Price, 50 cents.

THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

Inspired by Elton Trueblood at the Green Lake Youth Conference a year ago, when he challenged young people to the dedication of all of life, 68 young men and women found a way to offer themselves in service at the Green Lake

Assembly grounds. They served in four periods of two weeks each, building cabins which are being called the Pauline Fellowship Cabins. The project is for four camping cabins and a leader's cabin. Under the supervision of a carpenter on the Assembly staff

the young people, peeled logs from lumber cut on the ground, drove nails and any other labor required for the buildings to increase the usefulness of the camping area.

The Baptist Youth Fellowship recruited the Fellowship Builders

who gave more than 3,500 man-hours of work in voluntary service. A rhythm of work, worship, inspiration and training was provided in this project under the guidance of adult counselors. During the evenings the group participated in sessions of other conferences being held at the Assembly. The project offered a fine opportunity also to meet and talk with many denominational leaders during the summer. Because of this whole-rounded dedication in service each group found the communion service, at the end of their period of work together, especially meaningful.

At the close of each period, in their sharing sessions, the meaning of the experience came out in expressions of what had meant most to them, such as: "building something for Christian service; learning to get along with people; fellowship with young people who are consecrated Christians; meeting with Baptist leaders; satisfaction in seeing something our hands have made; mental and spiritual growth; most wonderful fellowship ever experienced, closer relationship to God."

Beyond the actual experience of one summer 68 Fellowship Builders began a way of dedicated living of the whole self which will find for them increasing opportunities for service for God and their fellowmen down the years.

Very sincerely yours,

Elvis P. Kappner

Third World Conference of Christian Youth

In Travancore, India, will be held the third World Conference of Christian Youth during December 11-26, 1953.



One of cabins built by Baptist Youth

This conference has history behind it. The first World Conference of Christian Youth was held in Amsterdam, Holland, in July, 1939. The Christian Churches of the world were united in a band of loyalty to their Lord throughout five terrible war years, not least because *Christian Victor* had been proclaimed in Amsterdam.

The second World Christian Youth Conference met in Oslo, Norway, in July 1947. German youth were welcomed at that meeting by a chairman who had been active in the Norwegian resistance. The 1200 delegates at Oslo called for a new instrument of solidarity to put a firmer structure behind the new sense of



Austin Creel

unity, and as a result a World Christian Youth Commission was created. It was these young people who decided upon a third conference and that it be held in Asia.

Travancore will be different. The Conference Planning Committee reflects the Asian flavor of the conference. The Chairman is Miss Sarah Chakko, herself a distinguished leader of the Indian church. The members of the committee represent the sponsoring agencies but they come largely from Asian countries. Two thirds of the delegates, 300 in all, will be Asians themselves, their problems will reflect world problems, 50 nations will be represented, with 100 delegates from the West and 30 of these from the United States.

The Conference will concern itself with the Christian light which can be thrown on freedom and justice, on the changing family pattern, on the nature and function of the church, and on the centrality of Christ. Not only in discussion but in a remarkable Bible study these delegates will be searching for the Christian answers to the problems which concern our world.

Baptist youth will have at least one delegate in the person of Austin Creel, one of three representing the United Student Christian Council in the U. S. Following the conference Austin will attend the meeting of the World Student Christian Federation in Poona and then will travel in South India visiting our Baptist mission work. Upon his return he expects to spend some time in travel here to share the challenge of the conference and his experiences with other Baptist young people.

When You Study Africa

An interesting assortment of "Africa Program Accessories" is



Mission program by the Ann Judson W.W.G., First Baptist Church, Dearborn, Michigan

available on Africa from the Wright Studios, 5335 Ohmer Ave., Indianapolis 19, Indiana. There is a Puzzlemat which is educational as well as entertaining and has many uses. The Africa napkins and seals are most attractive as is the Africa Wheel Puzzle. The accessories are sold in packets of 25 or more and include a poster and a most helpful sheet entitled "Creative Uses" which gives numerous ideas for making Africa live. Packets of 25 sell for \$2.50. Write for the descriptive sheet "Make Africa Live" for a detailed description of the packet and prices. The author of the packet has long been in missionary education work with young people.

An Evening in Latin America

The Ann Judson girls of the First Baptist Church of Dearborn, Michigan not only enjoyed their study of Latin America but planned to share their interest and enthusiasm with others in the church. At a woman's society

meeting the Ann Judson Counselor, Mrs. Grace Hatler, spoke on the subject, "An Evening in Latin America." With the assistance of the Guild, the neighbors "South of the Border" were brought very close to the hearts of all present. One musical number on the program was the Latin American hymn of the Baptist Youth, "All For Christ," which the girls sang in Spanish. The girls wore dresses of their own design, stenciled or decorated with crayola patterns in gay colors. Fiesta colored balloons dangled from the ceiling, adding a touch of gaiety along with Latin American music.

After the program the girls invited their guests to a fiesta in the church parlors. Interesting displays of handcraft, dolls and other artistic creations from Mexico, Puerto Rico, Cuba and Central America were arranged in a tropical setting. The refreshments were served by the ladies of the Woman's Missionary Society and were as typically Latin American

as they were delicious. Tasty pineapple squares with *cafe con leche*. Hot chocolate was served to the younger guests.

These girls sent two missionary packages to India, and a package to Korea. Since the same girls are also in the Sunday School and BYF, they find themselves happily buried in projects.

World Fellowship Offering

During these fall months our minds turn again to the offering for foreign missions and for the Ministers and Missionaries Benefit Board which is part of the unified budget for our denominational work world-wide. The World Fellowship Offering should be part of the study program of our foreign theme, *Africa*.

Two folders are of special help in making this work of Baptists come near to us. One is a guide for church leaders containing a script for presenting the World Fellowship Offering, with information on certain fields. The other is a pictorial pamphlet "Under the Southern Cross" which may

be in the hands of the audience while the script is presented by the leader. If you would like to make a special presentation of the offering in some youth meeting ask your pastor about materials or write to your State Convention office.

Since young people have world fellowship in mind on *Fellowship Vesper Day, November 9*, they may wish to dedicate their offering during that service as an ad-

ditional group contribution to the World Fellowship Offering.

Congo Cameos

A choice book, not to be missed, in connection with the study of Africa is *Congo Cameos* by our veteran woman doctor Dr. Catharine L. Mabie who served for fifty years in the Congo. Something of the quality of the choice stories of her Congo friends is revealed in her statement about her book:

"Cameos are cut in precious stones or shell on striated layers different in color. The figures are carved in relief on the upper layer, and the lower layer serves as background. These Congolese stories are carved on an upper level all aglow with the glory of God as seen in the face of Jesus Christ. The underlying animistic layer is dark and fear-ridden."

Congo Cameos makes a delightful gift book.

MISSIONARY AND STEWARDSHIP EDUCATION FOR CHILDREN

Letter from Haiti

Dear Boys and Girls:

It has been a long time since we have written from Haiti. We think of you often, however, for when we see the children here we cannot help but think of you, they are so much like you in the way they feel and act, even though their skins are black and they speak another language. Sometimes we hear them going down the path in front of our house on their way home from school, running and laughing, playing soccer, perhaps, kicking an orange or coconut or gourd back and forth across the path, stubbing their bare toes on the rocks but laughing all the same. Or perhaps they are jumping ropes, made of twisted vines pulled from the great trees that shade the way. Sometimes they squat on the ground for a game of jacks—their jacks are little pebbles and their ball a larger stone, thrown into the air and caught before it hits the ground. They must be very quick to pick up all the pebbles in one throw of the stone. The children greet us as they pass with eyes that dance and teeth that flash in a big smile of welcome.

In the picture of the Seminary Day School, from which the children come, you will see that the roof is of grass. The walls are of mud, plastered over woven sticks. Then the mud is whitewashed. The earthen floor is tamped down and beaten concrete-hard by the stamping and jumping of many feet, plus the sprinkling of water from calabashes. Nearly all the buildings in the country in Haiti are made like this, though most are much smaller.

The people in Haiti are very responsive to the story of Jesus. The big story pictures you have

sent to us have helped ever so much in our teaching program and we want to say thank you again for them. These pictures are now hanging on the mud-plastered walls of our little day schools all over Haiti and are a constant reminder of your interest and prayers. Please keep on being interested and praying. Last week Harold went to a baptism, about four hours' drive from here in our "Jeepers Creepers" where he helped baptize 165 candidates in the St. Michele River. Twenty-five years ago there were almost no Christians in



Seminary Day School, Limbe, Haiti

that area. Now there are over a thousand members, but still no organized Sunday School. This Sunday Harold baptized 30 candidates from our own church at Acul. These were baptized in the sea, in the bay where Columbus' Santa Maria weathered out a tropical storm at Christmas, 1492.

Next week Harold will go by horseback to a village high in the mountains. He will take a camp cot and a mosquito net, as he will have to stay all night. He will hold services and visit our day school there, where a young teacher-preacher is doing a fine work.

During the week we teach in our Seminary (our training school for future pastors) and supervise our own day school, our clinic, and our night school for adults. Every day people come for medicine for malaria and jaundice, and for penicillin shots for their terrible ulcers and sores. Every day people come seeking help, work or charity—strong men, blind beggars, women with sick babies, children who want clothing so they can go to school. All of them hear something about Jesus, who is interested in all their needs because He loves them.

Some time ago many of you sent clothing and gifts to the children



A Haitian family comes to the Clinic, Limbe

of Haiti for the annual Christmas party here at the Seminary. Since that time we have begun to sponsor Christmas parties in as many villages as we can reach. We can always use your gifts for Christmas, and we can always use medical supplies. Just now we have a special need for recreational equipment for all of our schools—especially volley-balls, soccers, and volleyball nets. These come in duty free if they are marked "For Schools." Address them to *Rev. Harold Heneise, Box 40, Cap Haitien, Haiti*. Clean, used clothing may be sent to Haiti. The

clothing must be fumigated first. This means that a fumigation certificate must be on the outside of the box. These certificates are sometimes supplied by a local health center or a physician or sometimes by the Salvation Army. There are other official fumigating agencies. Any agency that sterilizes furniture, clothing, etc., is an official agency.

Boxes must be marked plainly "For Free Distribution Among the Poor." The customs declaration (which you will get at the post office or express office) must state "No Value." Address package to: *Baptist Mission, Cap Haitien, Haiti*.

We thank you for your help in the past, and we hope that you will always remember HAITI IN YOUR PRAYERS.

Yours in His service,
Ivah and Harold Heneise

Materials to Use in Your Program

Africa—

Baptist—*Making New Friends*
Primary—*Mpengo of the Congo*
and *Teacher's Guide*

Junior—*Nyanga's Two Villages*
and *Teacher's Guide*

Picture Map of Africa

Filmstrip: *Sumo, Little Boy of Africa*

Picture-Story Sets. In each set there is an Africa picture. These together give a good background of visual materials on Africa. The sets are as follows: *The Bible Travels Today*. \$1.00. 10 pictures; *When Children Worship*. 60¢. 5 pictures; *Missionaries Help Boys and Girls*. 60¢. 8 pictures; *Around the World Series*. 8 pictures and stories in each set: *Children and Their Homes, Pets, Babies, Play, Bedtime, Worship, Toys*. \$1.25 each.



A children's missionary study hour

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Mid-Year Miscellany

For many, perhaps for most, women's groups, November 1 marks the half-way point in the year's work. It is the logical time for the program committee to look back over the preceding six months, evaluate the programs already presented, and then look ahead with plans to strengthen the work.

Looking back, certain questions are bound to arise.

Have the programs come up to your expectations? If not, why? Lack of preparation? Surely not! Insufficient source material, perhaps? At this point give careful thought to the programs for the second half of the year. Be sure that the leaders have *new* source materials as well as those that were available in April when plans were in the making. Each month since then has brought helps in various forms—leaflets, books, magazine articles, and news items. Remind each leader to read *MISSIONS* with her program in mind. (Keep the December issue handy, for the annual index will enable you to locate specific articles with the minimum of trouble and delay.) The use of up-to-date source materials will mean “increased knowledge and understanding of the extent and challenge of our Baptist world mission.”

Has the attendance increased? As you complete plans for your Christmas program—always a special occasion—arrange for adequate publicity by means of the church calendar, bulletin board, attractive invitations, and personal messages. Notices in the

local newspaper also help, for “religion is news.” In this way, you will doubtless reach a number of women who, with continued contacts and invitations, may eventually become a part of the work of the society.

Has there been an increase in interest? “To awaken new interest and concern” should be the aim of every program. If you feel that any phase of your work is not receiving the support it merits, arrange for special emphasis at convenient times during the second half of the year. Instead of a routine announcement of a White Cross meeting, for example, try a brief “television” demonstration (as suggested in the October issue). This method is good for other phases of the work also. “Star reporters” might bring brief items concerning fields or missionaries of special interest to your group. Much information can be imparted by means of colorful posters. Your bulletin board should “pay rent for the space it occupies” by becoming a focal point of interest at each meeting—with messages, pictures, and clippings.

These suggestions do not exhaust the possibilities. Share with others through “The Open Forum” your plans to make 1952–1953 a truly successful year.

November is not too early to place your order for *A Book of Remembrance* for 1953. The price remains the same—50 cents a copy. It will be available at all denominational book stores.

As in the past, there will be an issue of *Program Pointers*, re-

lated to *A Book of Remembrance*, with emphasis on its use in the worship service. Ready in December or early January, this bulletin will be sent free on receipt of a self-addressed, stamped envelope. Send your requests to the address at the top of this page.

* * *

From time to time, “The Open Forum” suggests a book particularly helpful in program building or in the worship service. If your society has adopted the plan of building up a reference library of such books, you may already have acquired a copy of the new Revised Standard Version of the Bible. If so, you will find it worth while to collect at least a few of the many articles which have been written about this new translation—how it came into being, its value and other items of interest. Such clippings could be kept in a manila envelope with the Bible and other devotional books.

* * *

November is a good time to remind you that a rich harvest of poems and stories will be found in the December issue of many magazines. Check your copies for items for future use.

* * *

A Christmas Poster

We are glad to share with our readers a unique suggestion for a poster, linking our foreign study with Christmas. This suggestion has come from Miss Ada P. Stearns, secretary of literature and publicity of the Woman's American Baptist Foreign Mission Society.

* * *

The new *Record Album of the Belgian Congo* (35 cents at Baptist book stores) consists of a set of 9 replicas of phonograph records, all printed in color. They lend themselves ideally to poster

use, for on each record appear the pictures of seven missionaries in the Congo, a total of 63, the complete Congo missionary family as it is today. God gave His Son at Christmastime. God called 63 missionaries, and their parents gave them to Congo for God's glory. Perhaps the poster might carry the title *63 Christmas Gifts to Congo*. If desired, story captions might be typed from the thumb-nail biographies of each missionary on the backs of the records.

The National Council of American Baptist Women

(Continued from page 563)

carefully prepared and practically presented studies in the following ways:

(1) To adopt the two principles as

of paramount importance in their personal lives.

(2) To incorporate them into the very warp and woof of their woman's organizations.

(3) To co-operate with the minister and with the superintendent of the church school as they endeavor to interpret missions and stewardship to the members of church and school.

(4) To bring to the Church Board of Education (or Missionary Committee) so real a sense of the importance, rather the *essentialness*, of the program.

(5) To promote active participation by children in the annual children's project.

(6) To stand ready to assist the fellowship guild in its emphasis upon missionary and stewardship education as one of its major themes in a well-rounded Christian life for girls.

These six lines of activity constitute a truly commanding and inspiring task; a responsibility calling for skilled participation and deep devotion to the Lord of all Light and all Life.

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WOMEN OVERSEAS

(Continued from page 559)

move among the Telugus living around the town of Ongole. That prayer has been answered in remarkable measure. But what of all India and of Burma? And what of American Baptists? There is still work to be done—there is still an unfinished task for all Baptists and all Christians. The writer thanked God that His resources are boundless; that His love for all mankind is

"Immortal love, forever full
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!"

RESPONSE: *We thank Thee, O
God; we sing praises unto Thee.
Amen.*

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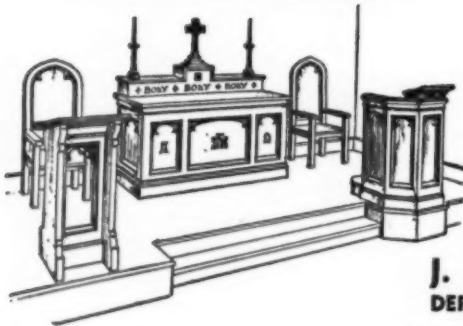
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Deputation to Latin America (Continued from page 555)

C. OSCAR JOHNSON, a member
 of the Ministers and Missionaries
 Benefit Board of Managers, and Pas-
 tor of the Third Baptist Church, St.
 Louis, Mo.

HOWARD K. WILLIAMS, Pastor
 of the Alpha Baptist Church, Phila-
 delphia, Pa.

GEORGE MOLL, Editor of *Cru-
 sader*, Philadelphia, Pa.

The Council on Missionary Co-
 operation had asked its General
 Director Ralph M. Johnson to
 make this visit to Latin American
 fields a year ago, but he was un-
 able to do so at that time because
 of the demands of his new respon-
 sibilities. The eight members of
 the party will visit Puerto Rico,
 Haiti, Cuba, El Salvador, Nicara-
 gua, and Mexico, returning to the
 United States in time to make re-
 ports to the mid-year meeting of
 the Council on Missionary Cooper-
 ation at Green Lake, Wis.

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CITY, STATE

TIDINGS

(Continued from page 561)

expressed in a letter one of them wrote to Miss Reddin: "I was very happy to read your charming message. I appreciate greatly the opportunity that you offer me of working at the school. I would have liked to collaborate in this great work; I say it with all sin-

cerity, señorita, but as you could see by my previous letter, my mother doesn't want me to be far away from her nor my family; she says that she is lonely when I am not near them; I begged her to let me go but she says that it would be very difficult. Difficult, yes, but not impossible, isn't that right? Here's hoping that in the future

she changes her mind. I keep the hope of going back to school to give something of the great amount that I received in my beloved school and be with people for whom I have wonderful memories." Today this young woman is serving as secretary in the Boarding School.

(To be continued)



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MISSIONARY STORIES FROM INDIA, a collection of 20 stories, by *Basil Miller*, Zondervan Publishing House, 122 pages, \$1.50.

SERMONS AND OUTLINES FOR SPECIAL OCCASIONS, a collection of 14 ranging from New Year's Day to Old Years' Day, by *James Stalker*, Henry P. Liddon, David James Burrell, and others, Baker Book House, 100 pages, \$1.75.

THE SERVICE AND STATUS OF WOMEN IN THE CHURCHES, by *Kathleen Bliss*, Blessing Book Co., 208 pages, \$3.00.

THE AUTOGRAPH OF GOD, a collection of 52 essays and short chapters in various themes and topics with the purpose of bringing encouragement and spiritual help to troubled and burdened people, by *Archer Wallace*, Macmillan, 147 pages, \$2.00.

THE D P STORY, the final report of the United States Commission on Displaced Persons, by *John W. Gibson*, published by the Commission and printed by the U. S. Government Printing Office, 376 pages, \$1.00.

AN INTRODUCTION TO THE LIFE OF JESUS, by *Agnes Humphreys*, Blessing Book Co., 120 pages, \$1.75.

HEART REACHING POEMS, a collection of 132 poems, compiled and edited by *Theodore W. Engstrom*, Zondervan Publishing House, 112 pages, \$1.50.

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